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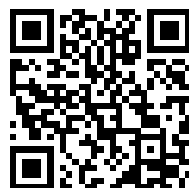
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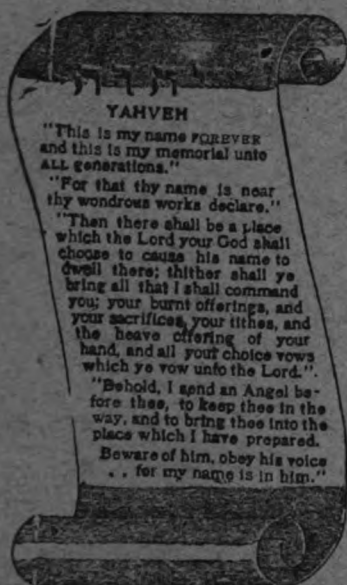
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GIFT APRIL-MAY, 1918
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BIBLE REVIEW

Advanced Esoteric Thought.

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We hold that God is the Creator of all things, therefore, all law of whatever name or nature or wherever active is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth or usefulness to the people in general, will be acceptable, without regard to where the truth is found, and, of course, without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about to be ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

Those who see this magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most, if not all, other magazines. Because the subject is so large, we have published a booklet that is intended for those who approach the subject for the first time. The character of this little book is expressed in its title, "Practical Methods to Insure Success," and it is sold by the Esoteric Publishing Company for 25 cents a copy. It is in itself a very important work, and will open the way for a higher and broader conception of life, of God, and of the object of life.

BIBLE REVIEW

VOL XVI

APRIL-MAY 1918

No. 1

To Know God

BY H. E. BUTLER

(Reprinted from "The Esoteric" of August 1897.)

"This is life, that they might know thee, the only true God."—John xvii. 3.

ROBABLY no verse in the Bible has been more misapprehended by the profest believer and teacher than these words of our Lord. Let us carefully analyze them. "This is life eternal:" what do we understand by eternal life? Nearly every church organization has a different idea of the meaning of this term. In considering this question, we must necessarily revert to Adam's transgression. Paul says that "death came by sin," and his statement that "as in Adam all die, even so in Christ shall all be made alive," raises an inquiry as to the kind of death that came by Adam. It was, he says, the kind of death that came upon all men as a consequence of sin; but was it a spiritual death, or a physical death? It is obvious that if we know the kind of death that befell Adam and his posterity, we will know the kind of life that Jesus came to give.

When God pronounced the curse upon Adam, he said,

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust shalt thou return." (Gen. iii. 19.) No one can construe the words "Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," to mean a spiritual death; for if this curse were pronounced upon the soul of man, then we are forced to conclude that man is not immortal, as it would do away with all punishment after death, as well as with existence itself. In such an event, we would be brought to the materialistic conclusion of ancient Israel,—that the body is all there is of man, and if there is a resurrection, it must necessarily be that of the physical body.

It is, however, useless to build an argument upon an emphatic statement such as is contained in the formulation of this curse upon man (Gen. iii. 19); and its translation is undoubtedly a correct one, for both Jewish and Christian Bibles give the same rendition of this verse. So that we are not left in the dark as to the consequences of Adam's sin. There might be some question as to the meaning of God's words in Gen. ii. 17, in which he says, "It the day that thou eatest thereof thou shalt surely die," or "dying thou shalt die," were it not that the formation of the sentence past upon man puts beyond all possibility a misunderstanding of what it was to "die."

Let us now inquire into what the disciples of our Lord understood by this life and this death of which he so often spoke. Paul said, "As in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 22). Here the most learned of all the Bible teachers makes the emphatic statement, "Even so," in the same manner, as all died in Adam, shall all be made alive, have, or obtain life, in Christ. If, therefore, Paul refers to the Adam to whom God said "Thou shalt return unto the ground,"

and if Adam's death really meant dust returning to dust, we can reach but one conclusion,—that the life which came thru Christ is that of the physical body.

The general argument in support of the necessity of universal death is, that it is in accordance with natural law, that men should die, and the fact that all men have died is adduced as proof of this. Paul seems to confirm this conviction when he says, "As by one man sin entered the world, and death by sin; and so death past upon all men, for that all have sinned;" but Paul was not ignorant of the Scriptures which clearly state that Enoch and Elijah escaped the penalty of physical death. Now, if they, thru obedience, or holiness of life, escaped the death of the body, certainly others may do the same, for God never changes.

That Jesus died upon the cross and was laid in the grave, that he arose again the third day and was taken bodily from the world, seems to us intended to demonstrate that the life of which he spoke was not merely a change of consciousness, or a passing from the disapproval to the approval of God, but that he had been teaching laws and methods that would free man from sin and its consequence,—the death and destruction of the physical body; or, in other words, by his death, resurrection and ascension, he demonstrated that it was in the order of creation and the purpose of God that man be superior to the law of sin and death; for our Lord said, "I have power to lay it [my life] down, and I have power to take it again." He manifested this power in his resurrection, and that it was no mythical or ideal resurrection he put beyond question when he said to his disciples, "Handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 39).

The whole effort of our Lord, when here, seemed to have been concentrated on the one object of bringing to

man the knowledge that it is the purpose of his Father to give his creatures power over life and death. No one truth is more clearly taught and more emphasized by the teachings of the Master and his disciples than this; namely, that to be saved from the consequences of the fall, or the curse of sin, is to be saved from the death and corruption of the physical body.

Of course we concur with all Christians in the belief that redemption from the consequences of sin means more than the salvation of the physical body, for obedience to the doctrines that Jesus taught, and living the true life that he lived, will waken the soul, the spiritual nature, to a new and higher consciousness, and will also give it—the soul, the spiritual man—power over all flesh, as Jesus so emphatically said in the verse preceding the leading text of this article. This verse leads up to our text in the following words: "As thou hast given him [the Son] power over all flesh, that he should give eternal life to as many as thou hast given him." (John xvii. 2.) We find here an unmistakable statement that he had power to give life, not to the soul, not to the spirit, but to the "*flesh*."

This illuminates the true meaning of the great life sermon in which Jesus says, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John vi. 50). Again, as if discerning that some would question the duration of this promised life, he adds, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (verse 51). He says that man shall "not die," that "he shall live forever," that he has everlasting life. Now, stop and think about these utterances: they assuredly do not admit of the commonly accepted idea of a death and a resurrection; the EVERLASTING life of which Jesus and his disciples so often spoke could not have been

an intermittent one.

In verse 40 Jesus says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." He here speaks of another class,—a class that should be raised up at the last day. This class, he said, "seeth the Son,"—those who were with him and saw him, lived in his time, and who also believed on him,—they should be raised up and have everlasting life. In reading this chapter, it is quite evident that three classes are under consideration. The Master clearly makes a distinction among his disciples as to those who did, and who should, believe on him,—be partakers of his gospel,—but who would not live the regenerate life, these would be raised up at the last day. He said to the apostles, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi. 28.) It is believed by many, and we are among the number, that the beloved disciple still lives.

We think that we have made unquestionably clear to our readers that it was physical death and physical life, and that continuous, to which our text refers in the words, "This is life eternal." We will now inquire into what is meant by "knowing thee the only true God." In the notable prayer in which these words occur Jesus was speaking to God the Father, but in the great life sermon (John vi.) he said to the people, that it was his flesh that would give eternal life. St John tells us that "the Jews strove among themselves, saying, How can this man give us his flesh to eat?" He also tells us that even the disciples murmured at this saying, and that, for their sakes, Jesus explains his meaning in these words: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit,

and they are life" (verse 63); that is, it is the spirit that gives life,—the flesh cannot give life, but is absolutely dependent upon the spirit.

In the concluding sentence of this verse the Master gives us the keys to a great mystery of which the Christian church seems to come nearer a solution than any other people; for its explanation of the soul is that it is the thinking part of man, and Jesus here tells us that the WORDS that he speaks are SPIRIT and life. He further says that it is "the spirit that quickeneth," that gives life. Mind, then, is the only thing that can perpetuate the life of the body, for all must admit that a man's words are the product of his mental action.

Jesus, having attained that conscious oneness with the Father, was enabled to take of the transmuted life of his flesh as a clothing for the Spirit of God, and to give it to the people in his words, his thought form; therefore the truth of the utterance, "The words that I speak unto you, they are spirit and they are life."

We might multiply quotations from Genesis to Revelation in support of this truth, but, for the present, will let the bare statement of it suffice, and ask the reader to turn his attention to that great body of people now before the world working under many different names, but who may be summed up under the term "mental healers." That they do heal thru the influence of their own mind upon that of the patient, few deny; even physicians admit that mental influence upon the patient is as potent to heal as medicine.

The mental healer forms in his own mind the thought intended to influence the patient, and has, therefore, what he calls different treatments for different diseases. This formation of thought is "the word" which Jesus said was the spirit of life. Now, if men and women in the imperfect state of those practising mental healing are able to

create words that give life and health, we may form some idea of the far-reaching power of the words of the Master.

Mental healers claim that they can perpetuate life indefinitely, but the fact that they sicken and die, just as other people, proves that something in their theories is wrong or incomplete. Every man (or woman) living the regenerate life finds, in his own experience, evidence of what that error is.

There are now in the world hundreds of people who have experiences like this:—Thru the spirit of devotion and a determined will, they succeed in retaining the seed until they begin to feel a new life coursing thru their veins, and producing in them a new mental and—shall we not say?—spirit consciousness, a new and higher consciousness of the Spirit Cause of life. In the attitude of mind thus obtained, they realize that, by the power of a thought, a word, they can banish doubt, fear, melancholy, and disease. The consciousness that is born in them is one of power to hold on to life as long as they wish; in other words, it begins to take form as the faith which Jesus said would remove mountains. But they have not gone very far in this line of experience before they have a loss of the seed, and with it there invariably comes a loss of that animating consciousness which has permeated the entire being, and in its place, a consciousness of death, of fear, of weakness, creeps over the entire sensibilities: all their power to command conditions has gone, and the consciousness of God and Spirit is also gone. This experience proves beyond question—if any thing can be proved, as absolute proof is only found in experience—that the way of life is one, no other exists, and that that way is in the life of regeneration.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Every man and woman who is truly living the regenerate life can say from experience, that no one has ever known God, no one has ever had a correct idea of God, who has not obtained it by living the regenerate life. Of course, the knowledge of God spoken of in our text cannot be obtained by simply living the regenerate life, if, by the regenerate life we understand only the conservation of the seed; but if they who dedicate, give, surrender, their life to God the Spirit, conquer evil in themselves, having no desire but to do the divine will,—if such live the regenerate life wholly, they will have occasional glimpses, or times of a consciousness of God; they will begin to know what is meant by the words of the Revelation: "They shall see his face: and his name shall be in their foreheads." This knowledge—the knowledge of God—does, indeed, not only give eternal life, but it also gives the dominion,—the same powers over all flesh and all earthly conditions that Jesus demonstrated to the world.

The words of our text and those of some of our leading ministers, whom we have heard say that they did not want to "KNOW," form a decided contrast. If there is any meaning in these words of our Lord, there is no eternal life without knowledge, and knowledge can only be gained thru experience; therefore the immortality of the body cannot come upon the earth until men and women live the life requisite for obtaining a knowledge of God,—a knowledge which only comes thru the regenerate life, and a soul of absolute and perfect devotion.

Neither, in the present age and order of things—the existing mental conditions of the people—can this knowledge of God that gives the dominion, be obtained by isolated individuals. Only by the assembling together of individuals who have reached certain ultimates in their experience can the dominion be gained. We know that many, pointing to Christ and his powers, will dispute

this proposition, but it must be remembered that there existed among the people with whom he associated, a common belief and confidence in the power of the master, or magic power. This enabled him to hold the consciousness of and use the powers that he possessed. But the apostle tells us that even he, when in Galilee where he was well known, "could do no mighty works" because of their unbelief; and, in his time, there was no unbelief among the Israelites that, in the slightest degree, could compare with the unbelief of the people of the present day.

Not only does association with the people prevent the neophyte from using these powers, but the mental suggestions, poisonous emanations, condemnation, and all the evil of the masses, render it impossible for him to reach attainments beyond a certain degree. This organization, however, this gathering together, can only be of those who have reached a point in their attainments rendering it necessary.

Eternal life will never obtain in the world until a body of people is gathered out from association with the masses, and their lives are united with God; for with this state of immortality comes the divine sonship, the dominion, and the kingdom of God among men. Then let us continue to work and to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

"NEARER than ties of blood,
Closer than husband and wife,
More ONE than mother and child,
Are they of the HOLY LIFE."

The Science of Prophetic Chronology

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE science of prophetic chronology has of late years fallen into disrepute because of the many vital errors which its advocates have made. But it is because it is a real science and needs to be studied as such, that the same allowance for a margin of errors ought to be made as is made for any other branch of scientific study. For what branch of science has not been revolutionized during the past fifty years? And so it is with prophetic chronology. It has only begun to be understood during the last half of the century. The pioneer student and exponent was H. Grattan Guinness, author of "Light for the Last Days." He showed us that the prophetic periods have many beginnings and many endings, and that the disappointment of those who had discovered one of these terminal dates, and thought it to mark the end of the age, were not so completely wrong as they appeared to be, for the event to which prophetic chronology pointed for that year did really occur, tho unobserved by either watcher or scoffer at the time of fulfilment. The reason was that they did not understand that "the consummation of the age," is really a long period, extending, as he points out, over *at least* 235 years, during which the closing great events of the age should occur. The 235 years consist of a historical margin of 160 years and an astronomical margin of 75 years. For the various stages of the captivity of Israel and Judah

occupied a period of 160 years. We must therefore measure the Age or Dispensation at the close of which we are living, not from any one year exclusively, but from the era of 160 years (in length) and from its various years of crises. The whole period of the Times of the Gentiles, we now know, is 2520 years, and the epact on this period, or difference between solar and lunar years, is 75 years.* Thus there are a series of commencing dates which give rise to a series of terminal ones, extending over an equal period.

The 160 years begin with the Era of Nabonassar B. C. 747 which date marks the rise of Babylon and extends to the fall of Judah, the destruction of the Temple and the capture of Zedekiah B. C. 587.

The whole of this period was occupied in the rise of Babylon, and the falling of Israel and Judah. The most critical date in the fall of Israel was in B. C. 723 when Samaria was besieged by Shalmanezzer, and the city fell after a three years siege (B. C. 721), when the ten tribes were carried captive to Assyria. The next critical date in the captivity era is that of the invasion of Judea by Sennacherib B. C. 713. We read that "in the fourteenth year of Hezekiah did Sennacherib come up against all the fenced cities of Judah and took them"† and the ruin of Ephraim was accomplished by Esarhaddon (B. C. 676), since which time there has never been any restoration of Israel to Palestine, altho Judah was permitted to return after the Babylonian captivity and to enjoy more than six centuries of renewed national existence (B. C. 536-A. D. 70.)

The principal periods dealt with are the 2520, the 1260 and the 1335 years. The epact on 2520 is 75 years, on 1260 - 37 and one half years, and on 1335 - 40 years.

*A lunar year (measured by the moon) is 354 days.

A solar year (measured by the sun) is 365½ days. †II Kings xviii. 13.

Beginning therefore with the Era of Nabonassar B. C. 747, the 2520 years lunar end in 1699 A. D., in which year by the peace of Carlowitz, Austria severed Hungary and Slavonia and Transylvania, and at the same time the Sultans lost nearly half of their possessions in Europe, and the power of the Ottoman Empire was forever broken.

The Seven Times *Solar* ends 75 years later, in 1774 A. D., in which year crushing defeats were inflicted on the Turkish armies, leading to the humiliating Peace of Kainardje, which carried further the dismemberment of the Turkish Empire, and this has been going on ever since. The year 1774 also witnessed the accession of Louis XVI and Marie Antoinette, who lost their lives and crown in the French Revolution, which led to a series of aggressive wars, upset every kingdom in Europe, dethroned the Pope and five other monarchs, created eight new ones, carried captive two Roman pontiffs, and incorporated Rome into the French Empire. Thus it was a year of crises in the downfall of both phases of Modern Babylon, the two great persecutors of the "Israel of God." The French Revolution and the treaty of Kainardje mark the full Solar commencement of the "Time of the End."

The second commencing date is that of the first overthrow of the ten tribes (B. C. 723) the year which witnessed the siege of Samaria by Shalmanezzer. This brings us to A. D. 1798, and the establishment of the French Directory which had for its object the destruction of the Pontifical Government, and the driving of the Pope and his cardinals from Rome. The French army under Berthier, summoned the aged pope to surrender; on his refusal, he was dragged from the altar, and the soldiers plundered the Vatican in the presence of its owner, the temporal power was declared abolished and the pope carried pris-

oner to Tuscany. The churches, convents and palaces were stript to the bare walls. For the time being the papacy had become extinct. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in a foreign land; and the decree was already announced that no successor should be allowed in his place.

The third critical date in the captivity era is that of the invasion of Sennacherib B. C. 713-708. The Seven Times measured from this date bring us to the campaign of the European prototype of Sennacherib, the modern scourge and destroyer of nations, Napoleon Bonaparte, whose awful and destructive wars between 1808 and 1812 A. D., terminated in a catastrophe not unlike that which befell Sennacherib, by the loss of an army twice as numerous among the snows of Russia.

Sennacherib's ravages formed a marked stage in the fall of Judah, which, tho spared at the time, never recovered from the shock; and Napoleon's campaigns were a most marked stage in that course of events which is bringing about the restoration of Judah and Israel in these days. It was under the strain produced by these wars that the naval power and vast colonial empire of Britain were developed to their present marvelous expansion, while the Latin nations lost ground in proportion.

The fourth initial date (B. C. 676) saw the completion of the deportation of the ten tribes under Esarhaddon, measured from this date 2520 lunar years reach to 1844 A. D., the 1260th year of the Hegira, the year which the decree of religious toleration called Hatte Hamayoun was wrung by the Christian powers of Europe from the Ottoman Empire, which abolished for ever, the characteristic and sanguinary practise of execution for the adoption of Christianity by Moslems, or in other words, the Turkish government was compelled to cease persecution on religious grounds. This decree was published on the 21st of

March 1844, the first of Nisan in the Jewish year, and exactly 2300 years from the first of Nisan B. C. 457, the date on which Ezra left Babylon, in compliance with the decree of Artaxerxes, thus fulfilling the sanctuary cycle of 2300 "evenings mornings." (Dan. viii. 14.)

It will be seen from these examples that at all the various termini of the Seven Times both in lunar and in solar years, some great event occurs which corresponds with the event at the opening of each of these periods, and that the Bible depicts the history of the world beforehand, at least in type and symbol. Thus the Great Image of Daniel sets forth in cryptic symbol an epitome of world-history from his time until the end of the age, comprehending the whole period of Seven Times or 2520 years, which is also a great astronomical cycle, the epact in which is exactly 75 years. History repeats itself in cycles, and the prophetic student by the analogy of past fulfilment, is well able to construct a chart of the future, and to know beforehand the fate of individual nations.



Truth

BY G. G.

HE fountains of the great deep of Destiny
 are breaking up. Under the light of a
 new Presence, uncertain history makes
 instruction inadequate and learning devi-
 ous. A maximum of divine unrest in the
 heart of man, makes it possible to give knowledge before
 unreceivable. No more can be given than is received.
 The reception of a gift determines the gift, also the moral
 reward to the giver.

The soul of a man is absolutely ALL of a man. It includes his life, consciousness, spirit, form, mind, and body. It is the subject of ALL that may be predicated concerning him. The potentially divine I or ego is the positive, directive, subjective individuality of the soul. The human in time, self, or me is the directed, receptive, objective personality of the soul. The soul is also the microcosm of the universe, a portion of the All Soul, of whom the cosmos is an expression, of whom Nature is the present personality.

We claim the privilege of this definition, provided that all our affirmations are consistently based upon it. We find no fault with those who differently define soul, provided their meanings of other psychological terms are in harmony with their definition. "Words are but broken light on the deeps of the unspoken."

Truth is in the soul as order is in the cosmos. God, The Great Spirit, The Volition of The All Soul, thru His own medium or choice or Nature, builds and finishes the animal body up to the estate of man; there leaving man to take the initiative in carrying forward his own self-conscious, evolutionary development.

But the siren of animal sense lures most men not to improve upon Nature's beginning; but to discredit her evolutionary promise, the earth-flat of God, man's designed presence in The All Soul, by limiting their effort to the consistencies of evil, outgrown limitations, *rather* than—by The Will of God, which is life itself—to break the sense limiting shell, and prove upon the promise and claim of eternal life.

The consistencies of evil, of outclassed habit, of animal-cells' rule, are just as true as are the unlimited possibilities and sureties of good. From above divine, we are morally free to choose the defeat of evil or to WILL the victory of good—thru The Eternal Name of infinite meaning.

And according to our effort, to our spiritual courage and patience of overcoming, we are guided by *conscience* which is the bond of *truth* between life and consciousness, even as *polarity* is the proof of *order* in time and space.

For life continually creates, proves itself in consciousness—The Absolute Intelligence. All *real* possessions of the soul are of life *in* consciousness. Hence, the divine saying: "I came that ye might have more abundant life." The coming of the Master, in meaning stripped of its theological thesis, was and is indeed a messenger and a message from God, a reinforcement of life to aid man in his effort to conquer the lure and rule of the animal soul.

Truth is correct psychic relation. Order is the pattern, the cosmic concretion of that relation. Conscienced knowledge of this creative principle and the laws appertaining, constitute wisdom. The *use* or infilling of wisdom—the *willed* pure desire, the perfect choice—is love. Love is to the soul what light is to the eye. Love is the perfecting of life even as wisdom is the perfection of consciousness. Wisdom is the container of love even as consciousness is the all-container of life.

The soul understands itself thru the realization of the spirit which is life in action—such action recording, registering in consciousness as form—even as mind knows thru the experienced feeling of the body. (The physical world is one thirteenth in "number" of the whole inter-related, chromatic, spiritual earth-sphere. Buffers, so to speak, fields of magnetic penetration lie between the thirteen spiritual *wholes*. The first of these is commonly known to the neophyte as the astral world.)

To know is to do. To do is to know. The rightly conscienced equilibrium, right relation of will and desire, thru volition and choice is the ethical desideratum, the alembroth. A general knowledge and practise of this

central truth, the instruction to fit this keystone into the foundation of the temple, would happily reduce the swarm of penny in the slot moralists, by whose good intentions the world has been afflicted from time immemorial.

Desire should wholly *contain* will on the *highest* plane of capability. When she plucks the forbidden fruit of a lower plane, evil results. Will should *control* desire to do. Then volition becomes concrete in correct *choice*. Thus we know how to transmute that which *life-lifts* us nearer to God the source of our being. Thus, realizing the real meaning of love, we put behind us the temptation to devolutionize, gaining happiness which is wisdom's fruit and proof of love.

Be not deceived. "The greater includes the lesser." Remember the saying of the Divine Master of men: "I am the way, the truth, and the life." I am the Will, the Intelligence, the Power of the Elohim to "make man in our own image." The Elohim sustain the same sovereign relation to the grand Solar Man, as the One hundred and forty-four thousand, with their "garments" (bodies) "washt in the blood of the Lamb" (etherically purified thru Aries) will sustain to the Earth-man. Now potentially and partially, then actually and forever, "The greater (sovereignty) includes the lesser." *Then Thy Will and kingdom is* "in earth as in heaven." This is the promise, the formula, the ultimate for our *lively* cooperation with "just men made perfect" *working* with life, in harmony with The Creative Will.

Truth is that which works. Order is the work. Mind is the process. Body is the product. That which appears or precedes, sustains and proves that which is hidden and succeeds. Embodiment proves mind. Mind ("as a man thinketh in his heart, so is he") proves the work or ethical status. The work or character proves the master

builder of the temple of the living God.— Or the servant destroyer, servant to the animal-cells' stasis.

We live in time. We are conscious in space. Spirit and form become cosmic in energy and substance. Mind and body are cosmic in motion and matter. Motion *or* matter, from the "solid" rock to the first rates of vibration below life itself, tends to sustain, and be permeated and quickened by motion of higher rate and finer rhythm; and in turn to penetrate and quicken, and be sustained by motion of lower rate and coarser rhythm. *Now*, whether a given thing or rate is matter *or* motion, depends upon whether it occupies the relationship of sustainer or quickener. *This* is the *order* of the cosmos, from the farthest, slowest activity in the Brahmic Breath to the lightning silence ("the still, small voice") of life itself. Knowledge of the *truth* (materiality) of this *order*, is determined by the life record in consciousness, which is automatic in the soul's embodiments. The *modus operandi* of this determination is learned by a study of the human embodiment in its relation to the cosmic elementals primal in the zodiac. All existence is an interrelated cosmic series of breathing, patterned and manifested after *The Greater Breath* of Brahm.

It is but little and exclusively known that the human brain (both physical and spiritual) *is* in fact and function just as truly an organ of breathing as are the human lungs. Even the digestive tract, which is almost entirely physical, is in principle, such an organ, breathing in the earthy components of the cosmic elementals or zodiacal primates thru the medium of the planetary solution known as water. The lungs breathe in the "waterized" components of the cosmic elementals or zodiacal primates thru the medium of the planetary solution known as air. The brain breathes in the aerated components of the ele-

mental primates thru the medium of the *solar* solution known as ether. The solar plexus, which is very partially present in the physical body, breaths in the etherized components of the elemental primates, thru a still higher spiritualized medium. There is a fourth plexus in Capricorn, tho materially absent in the physical, acts on the same principle as the three others. An attempt to explain its relative activity and cosmic function would be confusing within the scope of this article.

Right thought is to the mind what healthy feeling is to the body. The brain breathes the ether (invisibly penetrating all "matter" below it) but registers only the thought to feed the mind; somewhat as the lungs breathe the air, using only the oxygen to feed (fire) the body; or rather the blood which sustains about the same relation to the body as the lymph does to the mind. The mind is a *body* too.

This article is all too brief, partial, and inadequate; yet *crowded* with ideation, because less would be more incomprehensive. Its purpose is somewhat to point to a study of the creative principle—and to be a much too unusual aid to regeneration.



Briefs

BY ENOCH PENN


HAVE I offended others in that which I did or said? To those who seek the good will of the people this question goes deep enough. But to those who have entered into covenant relations with God in sincere

honesty, covenanting always to do his will, while they should always be careful not to offend or to hurt, yet the vital question with them should be, "Have I acted in harmony with the Divine will?" In doing the Divine will one often stirs up antagonisms, even as the teachings of the Christ sometimes awakened into activity the evils in the hearts of his hearers. Because of this we find that we at times offend by doing right.

MY body is not me, it is MINE. My body is a machine acted upon and actuated by mental and vital currents, or, in other words, by currents of mental and vital energy extraneous to self. While my body is not me, yet it becomes me in so far as I identify myself with it.

As a child I tumbled about, and fell, and bumped against things, and hurt this body until there was fixt in my childish consciousness as an almost unalterable belief that this mass of flesh is me.

"The proper study of mankind is man." When man becomes more interested in knowing himself than in providing unnecessary things to gratify the desires of self, he will then observe carefully the processes going on in his own body, and learn of causes and results. Only so can self-knowledge be gained.

The few who have learned even but a little of the wonders of self, have attained to even a little of self-knowledge, have been caused to wonder and have realized somewhat of the thought in the mind of the inspired writer when he wrote, "I am fearfully and wonderfully made." Men have examined the physical organism, and have declaimed about its wonderful complexity and the intricacy of its processes; but they have usually stopt short of any perception of the wonders of the mind and will.

WHETHER we realize it or not yet deep in the hearts of men is a thought and desire to be like their highest ideal of manhood, to copy him, so to speak. And we remember that of him who is higher than our highest realization, if not higher than our highest ideal, it is written that his attitude of mind was expressed in the words, "I come to do thy will, O God."

To the carnal mind the idea of being thus bound to do the will of another seems like slavery; but to the one who thru the regeneration can touch, as it were, but the fringe of the Divine consciousness, it means a copartnership of effort with the highest and holiest Intelligences in the heavens.

THERE is an attitude of self-satisfaction, of being satisfied that, "I am all right," that prevents one from improving. One who permits the attitude, "I am doing right, and in the right way," to possess self is in a condition where hope of improvement is gone. In the mind of the Master seems to have been the thought of this condition when he said, "I came not to call the righteous, [those who can see no evil in themselves], but sinners [those who can see the evils within], to repentance."

The faults in one's personality are like the faults of a worker. If a mechanic is in the habit of doing faulty work, and refuses to see it as faulty, he will not attempt to improve it; but if he sees his work as faulty, he will tend voluntarily to make the effort to improve his work. Therefore he is one who can be helped.

WHEN for any reason one person says to another, "You habitually do so and so," the thing done being a fault, it is very common for the one addressed to answer, "Well, you do the same thing." This usually silences the speak-

er. But if we seek to overcome our faults, to attain to perfection, the fact that the one who attempts to show us a fault in ourselves is equally guilty of that fault, should not be to us an excuse for rejecting the proffered information. If we analyze this answer, "You do the same thing," we find that we are hiding behind his fault. The true implication is that if you refuse to mend your fault because your informant has the same fault, you are saying in effect, "If I am no worse than you, I am satisfied with myself." This answer is more than implied, it becomes a fact, that by refusing to reform because of the imperfections of our informant, we actually set his imperfections as our standard of righteousness, a degree of righteousness satisfactory to us.

THE interchange of thought between persons who are living the regenerate life is a matter of more importance than is generally realized. So important indeed is it that the prophet, moved by the Spirit, wrote, "Then they that feared YAHVEH spake often one to another [of the things of God, and of a Godly life]: and YAHVEH hearkened, and heard it, and a book of remembrance was written before him for them that feared YAHVEH, and that thought upon his name. And they shall be mine, saith YAHVEH of hosts, in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." So we perceive that in the eyes of him with whom we have to do, our communications one with another are matters of importance.



REGENERATION

BY ROSE E. LE DREUX

"THE last enemy that shall be destroyed is death."

WHY ape the brute creation?
Why perpetuate a race imperfect?
Why not see God and the wonderful proximity
Of His emblazoned host?
Thousands on thousands come
To dwell with man,
To make with him their home.
Betimes, they know no race nor color, creeds nor climes,
All are his children dear,
And all His favor share.
The just and unjust lack not tenderest care.
Could we Regeneration know, could we transmute
The life to mind, and thus in time refute
The theory of "natural death"—
A phase of childlike race,
Striving for gain, and place, and power,
The transient baubles of an hour.
"The meat that perisheth,"
As squirrels in a wheel they run,
Ages on ages, sun upon rising sun,
But to *arrive at death*.
Take heart, ephemeral breath
Shall one day manhood know!
The tree of life *must* come to fruit;
Nor cast its blossoms evermore;
Nor waste its sap, slow nurtured by the Sun thru centuries.
"Why *will* ye die?" said Christ,
Seeing our day, and all that went before
"Seek ye the 'Door,'" "For he that seeketh *findeth*"
"Go in and out," "all that he hath is mine"
"And I am His, and ye are mine;"
His name divine is *in* you!
Claim it this hour, and turn the current upward;
Open thy sunlit wing, soar and sing!
Why be a lizard sunning on the sod?
Joint-heir with Christ!—Immortal Son of God!
What will it be, when to our glad surprise
We see and *know* our kindred of the skies?
No longer holden—by His blessed grace
We "*rise and shine*," and *greet* Him *face to face*!
"He that defileth the Temple of God,
Him will God [eventually] destroy."

(I Cor. xv. 26, 47, 51, 56)

Self-Justification

BY DINAH

★✠✠✠★ F self-praise is half scandal, self-justification is all scandal." There is much truth in this saying. How human it is to justify self. We like to be thought well of, and we like others to think well of us. It pleases self to think well of self, but to blame self or to accuse self of any misdemeanor hurts, it does not make one feel pleasant and agreeable.

Self-justification is done in many ways. Often one justifies self by blaming others. For if one can shift the responsibility somewhere else then one can go free. But if we look carefully into our own natures, we shall find that if we are very much hurt we are hurt thru some weakness of our own natures.

Then again whatever we condemn in another that we do ourselves. Probably of all the doctrines set forth by the Christ this is the hardest for the neophyte to grasp. We often hear it very glibly spoken of, but to see it with the eye of the soul is another thing. Some are honest enough to say, "Such and such a fault I hate, and it annoys me very much to come in contact with it in another, but I cannot see that I do the same thing myself." True this is usually the case, if it were not, one would be ashamed to lay any blame on another, or to complain of any fault in another, for thereby one would be disclosing to one's hearers that one had the same fault.

One reason that we cannot see that we have the same faults that annoy us the most in another is the same fault

manifesting itself differently in different natures. Thus the fault of intemperance manifests on a diversity of planes, and thru a diversity of natures. But if a person is very much disturbed over the intemperance of another, he may be sure that he is intemperate in some form himself.

As intemperance manifests in many different ways, so this is true of all the evils of our natures. The same evil will manifest one way in one nature, and in another way in another nature.

"Self-justification is all scandal." Here is a paradox; for one must necessarily justify or condemn self before God; for every secret thought whether good or evil will have to be given account of.

If the neophyte goes before God and seeks to know whether his actions in any particular case are justifiable or not, the light of the Spirit will show him. And if the Spirit condemns, it does not condemn as the world does; and if it justifies, it does not justify as the world justifies. Indeed, the Spirit often justifies where all the world condemns, and condemns where all the world justifies. But in the justification that the Spirit gives there is something beautiful, something that all the praise of the world can not compare to—something in that, "Well done thou good and faithful servant," something in that, "This is my beloved son," something, tho one had the pen of a "ready writer," yet one could not picture it to another.

Again, if we go to the Spirit to be condemned or to be justified and we are condemned, how different from the condemnation of the world. The Spirit often says, "I have somewhat against thee," but it also says, "Go and sin no more." How different from the world is this. The world often points the finger of scorn, or appoints itself as a sort of keeper over the erring one lest he commit error again; thus keeping before the eyes of the

mind the error by untimely suggestion. But not so with the Holy Spirit, it shows us what we must do to overcome our particular fault, and usually only once, and sends us aid and comfort while doing so. That Holy Spirit does not suggest our weakness to us, but the opposite—bright and beautiful thoughts, thoughts of love, thankfulness, joyfulness, thoughts of a character so lofty that while the mind holds them there is no room for error.

This justification before God can never be made by a proud spirit. And if we feel humbled when we have done wrong and are truly repentant then the Spirit has full sway in our soul. On the other hand, if we are justified, still we are humble, for we say with the Christ, "The Father that dwelleth in me, he doeth the works." So in either case there is left nothing but love for the Father. Love for the Comforter, which is the Holy Spirit, which shall teach us all things. The Comforter is the spirit of truth which shall teach us all things, for after all it is only the truth that will ever make us free—free from all error.

It is a serious thing to justify ourselves in a fault, if we do, the fault grows stronger and stronger until at last it blinds us, and then our progress ceases. How many have found that after they have made some progress on the road, that they dare not do the things that they did even a few months before? Why? Because they are more in the light of the Spirit, and this light shows them clearly when they have done wrong. For we are commanded to "grieve not the holy Spirit of God whereby we are sealed unto the day of redemption." And when we feel disposed to lay the blame of our shortcomings on others in order to justify self, if we take this admonition from Paul we shall do well, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Immortality

BY ASAPH

THIS corruptible [sensuous, limited, and particular] must put on incorruption [cease from sensuous impulses, vanity, anger, and love of self], and this mortal [limited consciousness] must put on immortality [reach endless consciousness in being in form and function].—I Cor. xv. 53.

HE question of immortality has always been an attractive thought to those individuals who have in a measure acquired control over the impulses of their animal nature, therefore they have interrogated the Sphinx. "Why should a rational being cease from realizing self in thought, desire, will, and vital being, when wisdom avers that the son of man is also the son of God?" To the masses, however, scattered over the face of the earth, immortality is an unknown, an enigmatical proposition, for the greater part of the race worship their physical ancestors; and even among Christians, the believer after death returns into the fold of his progenitor in the psychic realm of the family. As illustrative of this we find this significant passage in the Scripture, "gathered to their fathers," and this view is held thruout the Old Testament, in the New Testament we find that the heavens receive the soul of the departed, or the just "fall asleep in Jesus;" namely, in that spirit which he taught to his disciples.

It is a common observation, that the masses of Christians expect to meet and to recognize, after death, their beloved sons, daughters, fathers, mothers, and friends in what they are pleased to call "heaven," without having the slightest idea of what a heavenly state may consist.

From this it is evident that the term "immortality" is not a well-defined concept in the mind of the race, which lives as yet in the externals, but it is understood only by few individuals, who, having allied themselves to the teachings of the LORD, whose base is regeneration, know that to be received in the heavens signifies to retain one's own consciousness in being in the world of thought, the realm of desires, and will; and in the sphere of vital being without ceasing, which is forever.

"But unto the Son, he said, Thy throne, O God, is forever, and ever." Please observe, that physical life comes from a prior life, and man is, because his progenitor saw fit to reproduce his form; instigated by an impulse arising in the creature, which was subjected to vanity in hopes, and for this we are thankful to him who so arranged existence, that God speaking to man, says, "Thou art my son, this day have I begotten thee," and again, "I will be to him a Father, and he shall be to me a son;" but he who discovers himself is not under obligations to continue to reproduce other forms or to dwell with his desires in the region of sensuous delights, but taking hold of his vital sex-powers, be what he wills to be; namely, righteous.

Man's consciousness of self, as it is well known among thinking people, begins in sensation; and this is true because the nervous system is charged with a volatile essence, evolved from those fluids which are contained in the various glands composing the sex function, as well as those ductless glands which are related either in function or development with the circulatory system. This volatile essence is the background of man's sight; the basis of his hearing, tasting and smelling, and those sensations which he knows as pleasure and pain. Those plasmic elements contained in the fluids of life, having an inherent motion, are not only the basis of physical life

when employed in reproduction, but when transmuted or dissolved thru the fires of the sex-nature, sustain man in his every-day existence upon earth, and open his consciousness into the realm of the unseen, or that psychic world which teems with forms and intelligences, eternally seeking expression, thru the genital organs of every kind of specie in their respective spheres of action upon earth. Therefore the individual who has learned to control his sex nature, will of necessity open up into that part of the psychic world with which he is in sympathy, or rise into true spiritual being thru alliance with the realm of God; but if man lacks self-control and is by nature attached to the world of phenomena, living in sensuous pleasures, seeking the acquisition of those riches which perish as soon as acquired, he is offered when sick, senile and feeble—by science so called—an artificial supply of animal substances aiming to restore the equilibrium unbalanced in the physical structure by man's ignorance of the laws of his being, and such are drugged with "ox-bile;" "prostate gland tabloids;" "testicular substances," "ovarian and mammalian gland preparations;" etc., which give a temporary relief; and when he finally passes into the unseen, he leaves the body with regrets because he has lost the pleasures of life; and he is then swallowed up by that sphere of psychic attraction to which he was allied while in the flesh.

That the knowledge of the importance of self-control—meaning the control of the animal-sexual impulse, the desire and thoughts in that direction—was known as far back as history has any record, is attested by the traditions which circulated among the ancient Egyptians; preserved also in the C.B.L. of the Hebrew nation; taught in the Elysian mysteries, and contained in the secret cult of the early Christians.

The heavenly doctrine, how to reach life eternal in form

and function in all ages, has been profaned by those who when initiated into its symbolism turned its spiritual significance into base sensuous practises; because being blind or subject to the lower powers, they rushed in where angels fear to tread, and were consumed by the strange fire.

Please observe: consciousness of self, or rather, man's identity by which he distinguishes self from other forms like his own, man acquires by degrees thru the events of his life, thru ideals put into practise, and the experiences derived therefrom. Now a profane person is an ignorant and uncultured individual who brings every exalted idea to the level of his brutish nature, which never call for the restraint of that which gives pleasure to the diminutive structure, with whose sensation that person is one; and yet such people parade their occult knowledge as the true goal of life; consequently their teachings do harm, and every religion, cult, ism, and new thought science, Christianity included, avoid assiduously the consideration of sex-control, seeking to reach perfection—enigmatically exprest—after the dissolution of the body, thru affirmations of virtues they do not possess while living, and thru a denial of the evils which live in their flesh.

On the other hand, the true disciple of the Lord who establishes his identity by following the footsteps of the Master, conquers all allurements of sensuous pleasure, appetite, and even sleep; he is insensible to success, failure, and the indignities he is so sure to meet in life. His will is directed, day and night, by one thought and served by his entire physical nature; and all his organic structure is submissive to his will, and his senses share in his work; for the true priest of God is never idle in seeking to serve the Spirit of God, where ever and whenever an opportunity presents itself to

speak of the way of life. He is therefore a builder, a true Mason, for the structure which he prepares is a vital, living, organic body, which as a son, he consecrates to his Father, "Wherefore, when he cometh into the world he saith, Sacrifice and offerings, [such as bulls, calves, goats, cathedrals and wealth] thou wouldest not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God. . . . He taketh away the first that he may establish the second."

The first step, therefore, which is a preliminary in the direction of immortality, is intimately connected with self-control, meaning that man must govern his vital structure with an inflexible will, and in the full and absolute sense. Vitality being the foundation of consciousness—for it is in the body where the soul thru sensation discovers self—is the most precious element employed in man's journey towards life eternal; for death, as cessation of conscious being, occurs thru sin, or sex-generation and lust, which separates from Spirit and Life, this vital energy is the vivifying force descending into plasmic matter, seeking recognition, so as to sustain man's structure forever; yet this is not sufficient, for the student of the secret way must realize that immortality for the individual alone is an iridescent dream, never to be realized. To retain one's own conscious being thru time eternal in use and service, in form and function, man must work for the establishing of a social structure functioning as One Man, in this only can he exist thruout the ages.

Biologically speaking, life comes to the individual with renewed energy and spiritual illumination at certain intervals from month to month. If then, ten, a hundred, or a thousand, individuals living the regenerate life in a community, become the custodians of the Spiritual influx of the Intelligence governing that function, it is plain that a much more tremendous force, not only from a vi-

tal point of view, but also from an intellectual and spiritual standpoint, will descend into the socialized body, than would be the case if these individuals—as they are scattered to-day—were living separate among unbelievers where they are subjected to the dark, psychic forces which weaken man's resolution in more than one way; for it is only the exceptionally strong who can while among the people successfully withstand the demons of the psychic world.

From what has been said, it is clear that immortality in form and function, as a natural inheritance of the people of GOD possessing a spiritual breath, will be realized only when the body of the LORD will be born again, not as a single person, but as a society of people spoken of by St. John, as the hundred and forty-four thousand, redeemed from the body of the planetary man, and thru whom the earth will be liberated from the curse of death.

"I am Alpha and Omega, the beginning and the end, the first and the last."



SERENITY

BY LURA BROWER

UNMOVED by joys or sorrows ye must be,
O soul, that yearneth for the highest good,
Must ever keep a sweet serenity;
Heedless when by the world misunderstood!
Thus only shall ye come to bide with me
Upon the Heights of Being where is Light,
That Light which never shone on land or sea
And yet illumines with its radiance white.
Moved by the changing things of time and tide,
By sorrow plunged into the depths of woe,
Or raised by Joy, when she her arms open wide
To a false heaven, the soul can never know
What the Immortals know of changeless bliss,
Waked to their inmost centers by Love's kiss.

Spiritual Guidance

BY H. E. BUTLER

(Reprinted from "The Esoteric" of February 1898.)

"I WILL instruct thee and I will teach thee concerning the way which thou oughtest to go: I will counsel thee with my eye.

"Be ye not like the horse, or like the mule, who hath no understanding."—Psalm xxxii. 8, 9. (Leeser's Translation.)



THE matter of spiritual guidance is one that is fraught with more importance than almost any other thought found in the Scriptures; it is a subject of most vital interest to every soul seeking unity with Divinity, the highest goal of attainment. There are many byways leading toward this point, which are well-trodden by multitudes. Here many good, honest souls have been misled and have fallen into fatal errors. The Christian ministry have observed the errors that have gathered around this question of spiritual guidance, but, in so far as we know, they have never been able to point out the true way. We see in it the vestibule leading to the highway referred to by Isaiah, called the "Way of Holiness."

Our text has been chosen from Rabbi Leeser's translation, because the thought is more clearly brought out than in King James' version, which reads as follows: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."

To those who will use their understanding, the whole

subject is clearly presented in the words, "I will instruct thee and teach thee in the way." The teachings of Jesus furnish a commentary upon this promise: "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." Here the Lord plainly shows us that those who are guided by the Spirit of God are not guided blindly and commanded to do this or that without knowing the WHY. We know that we would not expect a friend who is working with us, or who is about to engage in any enterprise with us, to give his time and efforts indefinitely without good and sufficient reasons for doing so. On the contrary, we would expect to explain the whole plan of operation to him and to point out all the advantages to be gained in the accomplishment of the objects set before us. Not only so, but it would be necessary to convince him that the idea was a practical as well as an advantageous one. Such a setting forth of objects, methods and ultimates, would in itself be the guidance of his intelligence.

After we had thus imparted the whole plan to him, we would expect that we or any one else would be unable to convince him that the project was not a good and feasible one. How often it occurs that a man wishes another to engage with him in some enterprise, and the party, after having been thoroly instructed in the methods of operation, thru selfishness and dishonesty, starts out independently with the undertaking! How glad would be the one with whom the enterprise had its inception to convince him that the whole scheme was an impracticable one! He may send emissaries to dissuade his faithless friend, but they will be met by the assertion, "I know the plan is all right and will succeed; it makes no difference what any one may say. It is simply a matter of ordinary intelligence to know that what I say is true." "But," says one, "you did not know this until it was

suggested to you." "No, but I had not thought on the subject; now I know that it is true." And when a man knows a thing, no amount of argument can make him change his opinion. So it is with the servant of the Lord when the Spirit of God has fully instructed him in the way. The Psalmist and the prophets enforce this truth when they admonish him not to be like the unthinking horse, guided by his master without knowing why he should go in a particular direction; but that he shall go forward doing and accomplishing, like a man of understanding

True spiritual guidance is quite the reverse of the ordinary understanding of the term. Human nature is lazy; it does not want to think and do; it would like to have some guidance that would do its thinking for it and some one to do its work. It is this indolence (negativeness) that has caused so many of the Christian world to believe that they will be so guided as to have nothing to think of but to obey the impulse of the leading, like the horse which knows nothing beyond the impulse of the lines. And the same indolence has given rise to that pernicious doctrine, that

"Jesus died and paid it all,

Yes, all the debt I owe;"

and that Jesus, having kept the law, kept it for his church, so that they have nothing to do but to rely upon his merits. What an indolent religion this is! how contrary to all the teachings of our Lord and the teachings of the Spirit of God thru his prophets! Jesus epitomizes his doctrine in this direction in the words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" whether it is an expression of truth, or whether it has its origin in the sophistry of man.

In order to bring this thought home to the Esoteric

Student, as well as to all who contemplate living a higher life, we will briefly outline the pathway in which the Lord will lead them. The first step in the way is at least a consciousness that there should be a purer order of life. Then, if the individual has a will to live a better life, the Lord will cause him, either by means of printed matter, some oral instruction, or thru an illumination of the intellect, to take a step toward a purer life. It may be in the direction of eating and drinking, or possibly a repulsion to the generative act; whatever the step may be, his reason is convinced that it is the right one and, if he is true to this conviction and lives the life in which he believes, he will obtain such results as will convince him beyond all question, that his decision is a right one. If the first step has been in the matter of eating and drinking, he will soon realize that there is something beyond, that he must not only keep the body clean by pure diet, but that he must purify it in the regeneration; and, if he is faithful to his convictions in this particular, he will receive continued instructions from the Spirit.

But right here comes the point under consideration—how does the Spirit instruct? The text says, "I will counsel thee with my eye." To the student of psychology these words are plain; he knows that the eye is a direct medium for the projection of thought. When we wish to instruct an individual, we want to be where we can look into his face, have our eye fixt upon him. Atmospheric vibrations forming words that vibrate upon the ear are not used in the spirit world, for we read that in the beginning God created the world by a word. Thoughts are formed by the divine intelligence and are sent into the individual, and if he receives them and uses all his own mental capacity, such thoughts will continue to flow in, and with them knowledges that will bring an understanding as to why they are true.

But the Spirit of the Lord is too wise to allow the individual to distinguish those thoughts that are projected into him from thoughts that arise from his own mental processes; for if nine-tenths of the people knew that the Spirit was sending its teachings into them, they would rest down and cease to use their own intelligence; and, again, they would not seek in nature for additional proof of an interior conviction of truth. They would take the position that "the Spirit has said so, and that is all I know about it." Thus the instruction would be of no avail, and all responsibility for adherence to truth would be ignored.

Jesus says, "Ye shall *know* the truth, and the truth shall make you free." You shall "know"—believing a thing is not knowing it; knowledge is only obtained by experience. Therefore the condition of the honest skeptic is really the most hopeful one; that is, if, with his skepticism, he is reasonable, for skepticism may be reasonable as well as unreasonable. The reasonable skeptic must have ample proof of the truth of a proposition before he accepts it.

It is a maxim in common law that a man is considered innocent until he is proved guilty; in other words, his judges are skeptical until all the evidence for and against the accused man has been received, when, figuratively speaking, it is placed in the balance, and, in the direction of the heaviest proof, the scales of justice tip. The scales are so universally associated with the idea of justice, that they appear as a symbolic figure wherever justice is supposed to be meted out. While every one says, "Yes, that is right," yet one-half of these people will accept as evidence the "I believe" of the man in goodly apparel and high position. But, with the man or the woman who is a reasonable skeptic, the belief of any man, or number of men, tho it were all the world com-

bined, will not have the weight of a feather in the scales of justice.

He (or she) who enters this life, undertaking to follow the guidance of the Spirit of God, must be as careful in his decisions as the conscientious judge; therefore, the student should ever keep in mind the evidences received in his own experience for and against the life he is living; for we know—experience has taught us—that no one will ever reach the highest goal of human attainment unless he continually stands upon the solid rock of absolute knowledge obtained from experience.

It is true, my readers, that, in every new undertaking, you must work, as we are told, by faith; that is, judging from experiences of the past and from knowledge actually gained, you must decide whether it is reasonable that you adopt a new method, suggested to your mind, of attaining higher power and knowledges. If so, then advance firmly but cautiously, carefully analyzing every step of the way, thoroly testing and proving the methods and the effect of every effort, so that you may be able correctly to weigh the evidences for and against the new undertaking. If you proceed in this manner in the application of Esoteric teachings, you will be always sure that you are right, and no temptations or anything that any man, or men, may say or do, will change your position one particle; you will simply rest on the solid rock of knowledge and say, no matter what may be said or done, "I know."

Such an individual will never have occasion to inquire, "How shall I know the truth when the land is filled with theories of every description, each one declaring that he is right?" These people are like the country boy who went to town to buy a top: when he arrived he found so many pretty things, and every one said that his was the best, that the poor boy went home confused without

buying anything. So with the present time—the fountains of truth are opened, and the fountains of error and sophistry, and those who have had no experience in thought, and those who are unwilling to settle down to the practical uses of to-day, are like the countryman who goes into the city and spends the day looking in at the shop windows; while the practical mind knows perfectly well what it wants, gets it and utilizes it, and the great supply does not dazzle or confuse him.

The apostle says, "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 4), but the world is now full of people who are being led by spirits not of God. The foundation of the spiritualistic movement rests upon—"My spirit guides." The true son of God recognizes no spirit guides or guidance, other than *knowledge* of truth. We read that in the beginning God said, "Let us make man in our image, after our likeness: and let them have dominion." Now, we should continually remember that the object of our creation was to make us like God, and that all the experience (experimentation), from the time of Adam until now, has had for its sole object, and certainly the sole accomplishment has been, the development in mankind of the capacity to know and judge between good and evil. Consequently, the Spirit of God NEVER guides the individual in any other way than by holding, as it were, the light enabling the intelligence to perceive and judge of the merits of the matter under consideration, whether it be good or evil for him.

Are you in darkness and know not which way to go? ask God and he will guide you by giving you light, mental, intellectual light, which will enable you to decide as to the way that you prefer to go. God never coerces the mind of any man. It is true that the honest, faithful soul, who is incapable of knowing the great truths that are necessary to illuminate a certain time or a particular

occasion, may sometimes find the way so hedged in that there is but one direction in which he can go, and in sheer desperation he goes that way in fear and trembling; but, if he is always faithful to the light that he has, and uses the knowledge that he possesses wisely, he will, in due time, perceive that it was God's loving care that closed all other avenues, thus compelling him to go in the right direction.

However, we do not believe that such an instance ever occurs in the absolute sense; that is, a man may find himself hedged in by circumstances in every direction but one, yet when we come to analyze that hedge by asking him, Why do you not do this or that? He replies, "Oh, that is not right! in view of all my past experience, of all that I have known in life, I could not conscientiously go that way;" that is to say, the hedge is made of, and wholly maintained by, his knowledge of truth and his love of it. In reality he is only brought where he must make serious decisions as to whether he will persevere in the way in which he is going, or whether he will abandon it for worldly considerations. But if one waits for such conditions as these, they will never come to him.

He that follows after the absolute knowledge of truth, under all circumstances, will find that the God of the universe is his God, his Power, and that nothing can turn him from the path which he knows to be the right one.



"BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." (Ex. xxiii. 20, 21.)

The Queen of Heaven

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

✱✱✱✱✱ **A** S is most natural, we find that one of the earliest religions of mankind was that of the worship of the heavenly bodies, particularly of the sun and moon. What was known as Baalism was that of the sun, and the worship of Ashtoroth, that of the moon; the sun being considered as masculine and the moon as feminine. Both of the cults degenerated into Phallicism, the first being represented by the male, and the second by the female organs of generation. The worship of the Moon as the Queen of Heaven appears to have preceded that of the Sun, for not only do we find indications of it in the oldest book of the Bible, the Book of Job, but also in Genesis in the name of the city Ashtoroth-Karnaim, or the two-horned Ashtoroth, where Kudar-Lagamar smote the gigantic Rephaim, afterward the capital and residence of Og the king of Bashan.

The Raphaim were connected with the Nephilim, the oldest people of which the Bible takes note, as being "from everlasting, men of renown." We find evidence of moon-worship in the name of Naram-Sin (B. C. 3, 800)* and in the Chaldean temple of Mullil at Nippur which probably existed as early as 5,000 B. C., as its remains were found 22 feet below the site of the temple of Naram-Sin. Ashtoroth is probably the same as Ishtar, Astarte, Venus, and Juno. Her worship was introduced by Jezebel among ten-tribed Israel, and its importance may be judged from the fact that 400 priests were ap-

*Gen. vi. 4, Num. xiii. 33.

pointed for her service. Its rites are said to have been filthy in the extreme, and her temple at Aphek in Lebanon is described as a horrible sink of the most bestial lewdness. Jeremiah imputes the ruin of Judah also to this worship, in saying: "Was not the incense you burnt in the cities of Judah and in the streets of Jerusalem remembered, by YAHVEH, until He was not able to bear your wicked ways on account of the abominations that you practised? *Therefore* your country has become a desolation, and a heap of ashes and without inhabitant as it is to-day because of your incense-burning to the Queen of Heaven.*

It was indeed a master-stroke of the Adversary, the God of this age, when he caused the very religion of mankind to become a source of degredation and ruin. For that such it must have been, we have abundant evidence in the fact that the mighty nations of antiquity past away, leaving very little trace except in the temples and emblems of this very cult. So perished the Hittites (Khatti), Accadians, Chaldeans or Kasdim, Babylonians and Assyrians, Elamites, Moabites, and Ammonites, all of whom were addicted to this worship, as well as the Seven Nations of Canaan. Hence the awful denunciations of the Mosaic Law against it, and the reason why every vestige of it was to be destroyed, lest the same fate should overtake Israel, as in a measure it did. As with nations so with individuals, in so far as these practises are continued in any form in modern life, so far must the life of the individual and of the nation be weakened and destroyed. It is no arbitrary dictum which affirms that "If any man defile the temple of God, him shall God destroy," but a plain statement of Natural-Spiritual Law, the observance of which brings every kind of blessing to the individual and to the nation as far as it is practised.

Jer. xliv. 17-29.

Witchcraft

BY ENOCH PENN

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HE prophet Isaiah said, "Rebellion is as the sin of witchcraft." This statement declares witchcraft equally evil with rebellion. To talk of witchcraft in this our day of enlightenment as being a fact is to expose oneself to ridicule. Still, since God's prophet declared witchcraft to be so grievous a sin, if there be no such a thing, then the statement of the prophet was, to say the least, quite useless.

There is such a thing as magic power which men and women may gain the use of. We see this illustrated by the works of Jesus and of his followers. While the powers manifested by the Lord Christ and his followers are of a class that is beyond the reach of the ordinary individual, save by years of preparation, yet there is a class of magic powers attainable by the ordinary person, which powers some are using continually, tho usually there is very little understanding of what is being done, or of the results accruing from the effort. The use of these powers is witchcraft.

We speak of the powers manifested by Jesus and by his disciples as magic, because these powers are not commonly understood, or the existence of them even known. They are powers wherewith one can accomplish results without apparent means. But witchcraft is properly the use of magic powers for the attainment of one's own personal ends. And it is for this reason that the prac-

tise of witchcraft is as the sin of rebellion. That is, it is rebellion against God. For it is using God-given powers for purposes not in harmony with the Divine purpose. Being used for personal ends, and not for the accomplishing of the Divine will, there is engendered a conflict, which is rebellion.

Because the feminine nature is peculiarly fitted to handle psychic forces, that is, the powers of the soul, belonging to the realm of the soul, and causing results in externals, we find that it is women who are mostly guilty of these practises.

We insert here an extract from "Special Instructions for Women:"

"Woman's mind is peculiarly adapted for this hidden and subtle control of the life-forces, energies and thoughts—far more than the mind of man. This has been proved in the past, for, during the time of the witches and wizards, there were ten witches to one wizard; and we think that among the mediums of modern Spiritualism there will be found existing the same proportion. Woman must learn how to use this so-called occult power in the control of the life-forces of her own body. By doing so, she learns how to use those magic powers latent within her own organism, so that, in order to reach attainments within herself, she is forced to learn how to use those highly mystic gifts, not only within her one body, but in every direction in which they are needed."

We doubt not that those who use these powers to affect others are, as a rule, but dimly conscious of what they are doing. We will again quote from "Special Instructions:"

"Another and more common cause of leucorrhœa, is the mental exertion and constant strain consequent upon the effort to control conditions by which the woman is surrounded—usually the effort to control the husband, by

the inner and more subtle forces of her nature. When she fails to do this, she finds herself in a state of nervous excitement. The currents of her life-forces, intensified by the energy of her will, which she has sent out toward her husband, or perhaps some one else, have been ignored by the party toward whom they have been directed, this throws them back upon herself, and she feels that there is something within her that will burst assunder, or to use her own expression, "like I would fly to pieces." If her feelings were properly analyzed, it would be found that surging within her, like a pent up volcano, are mingled anger, disappointment, and sadness.

"If the woman has a mild disposition, she may be soothed by going alone until she feels more quiet. In some cases, a good cry will bring relief; in others, hysteria is the result. After one such experience the sex-life will be so poisoned that it will be impossible to retain it.

"At this point it is necessary for woman to pause and examine herself most carefully; for while she is trying, in the slightest degree, to control another by her thought and will there is very little use for her to undertake the conservation of the seed. Nine out of ten of the women who are under this desperate strain in their effort to control others, have been trying to keep it a profound secret. They have been denying it even to themselves, until they have succeeded in so thoroly deceiving themselves as to think they are making no effort in this direction. Right here resides one of the most subtle principles of woman's life, which causes the sex-nature and the soul-nature within to act, and many times go to the greatest extremes of action, without her intellect recognizing that any thing is being done on her part. So long as woman loves man from the standpoint of generation—and that is about all of love that is known in the world as it is to-day—this effort to control his life will continue. There-

fore we repeat, that in woman's life there is no cause for weakness or inability which will take so much thought and study to discover as this one."

We believe that it is a God-given right of all persons to be free, and being free to be responsible for their actions. We recognize the necessity for the restraint of the vicious and the immature, but these are not at present under our consideration.

It is only the evilly inclined who exert themselves to coerce others to do their will. Controlling others, as all occultists know, or should know, is the work assumed by demons. This statement may prompt to objections. But we well know that tho the Christian world pretends to believe the teachings of Jesus, that they do not, and he most emphatically taught that demons frequently are the cause of sicknesses and ailments of various kinds. And as well he gave his disciples power over demons to compel them to desist from their efforts to torment persons. Therefore, any person who uses their powers of magic, or any other power, to compel another to do their will is, in doing that, doing the work of a demon, and enters that class, and is for the time being, to all intents and purposes, a demon.

Unhappily, persons guilty of these things are sometimes profest Christians, and may be most zealous, and even sincere, but act ignorantly. While their ignorance to a certain extent lessens the blame, it does not lessen the results for evil. Results for evil, we say, not only of evil to the one acted upon, but the result of that force sent out returning with doubled energy to the sender.



Editorial

 HE Esoteric Work has never been a popular movement. The history of its progress is very unlike that of the popular religious or higher thought movements that sweep over the world, with their praises sung from many pulpits and platforms, and their names on the tongues of the masses.

The story of the progress of this Work is one of slow, steady growth, a steady march onward toward its goal—that of perfecting men and women in His image and after His likeness, for the establishing of the Kingdom of God among men.

The majority of the people are not yet ready to adopt the grand truths of the Esoteric teachings, and to put them into practise in their daily lives; and it is because of this fact that every effort that has been made to further the cause of this work or in any way to popularize it has met with difficulties and discouragements (if we would be discouraged) at every turn. Never have we been more reminded of this fact than in the recent efforts that we have made to place "Practical Methods to Insure Success" in the hands of the soldiers and sailors. Every effort that we have made to get the little book placed before the men, thru any source, except thru the influence and efforts of individuals, has met with poor results. We have also received quite a number of letters lately to the effect that efforts to get the little book recommended or handled by Committees, Societies, etc., have not been successful, and that the only effective work that has been

done has been done by interesting individual cases in its truths.

But such reports should not in any way discourage those interested in the spread of these teachings. But it all the more emphasizes the fact that every person who has received these teachings and benefited by them should feel it his or her individual duty to make an effort to help in the circulating of these teachings.

The great world-trouble and darkness is spreading and increasing, and it seems as if the time in which we can work is rapidly shortening. There never will be a time when workers in the Father's vineyard will be so greatly needed as right now; and to every man and woman who has received these truths, the call comes, "Son, go work to-day in my vineyard!"

We are surprised to have some write us in this manner, "'Practical Methods' is a grand little book; I am living the life taught in it and have been greatly benefited thereby. But the people as a whole are not yet ready to live according to such teachings, and it seems quite useless for us to make any effort at the present time to spread these teachings."

If two men, tired and thirsty, walking along a hot, dusty road came to a spring, and one took a drink and then lay down in the remaining water to refresh himself without giving the other a chance to quench his thirst, would you not say that he was very selfish? And are not we just as selfish, if we take of these great truths that the Father has sent to the world thru these teachings, and then make no effort to pass on to our weary brother or sister the help we have received?

Then let us all who have been blest with receiving these great truths redouble our efforts, and increase our energies and do all in our power to further advance this work while the day lasts in which we can work. The Father

uses as instruments all those who are willing to do his will, and any one who desires to help and will look earnestly to the Father with the desire to know in what way they can be of use in His work will be made to know in what way they can help.

The letter that follows we received just before sitting down to write this editorial, it has the true ring in it and we copy it for others to read:

March 9th, 1918.
Crockett, Cal.

Messrs. Esoteric Pub. Company:

Having read a copy of your pamphlet, "Practical Methods to Insure Success," by Mr. H. E. Butler, copyrighted in 1893, I am persuaded that he lived 50 years ahead of his time, but his time is coming, if I am right. I am ambitious to hasten such a time, so I am writing to learn if you are in a position to furnish copies of the aforesaid book, and if so, the least possible price by the hundred or thousand copies.

Respectfully, T. E. T.

If this work was a personal work, we should grow ashamed of asking our subscribers for assistance, but since it is the Father's work for his people we are not ashamed. Altho we asked for names and addresses in the last issue of this magazine, we have received almost no help in this direction since that time. Now we ask again, Will not our subscribers and readers send us names and addresses in order that we may send them sample copies and advertising matter? In this way you can be of great assistance to this work. Surely almost every person who will read this request knows some one who will be glad to receive a sample copy, and who may become further interested if we can only get the name and address.

SOME of our subscribers have been writing us that they would like to receive "Bible Review" oftener, either monthly or semi-monthly, and we certainly would be pleased to issue it this way if we were able to; but under the present circumstances, with the high cost of production, to continue it as a bi-monthly magazine is the best

that we can do. We are this month adding a few extra pages to accomodate the manuscript on hand.

For the benefit of the Esoteric Students who may be considering the purchase of a bible, we will state that there is every indication that bible prices will steadily continue to increase, and that in all probability there will not be again, for some time to come at least, so good an opportunity to buy a bible as now. We have complete catalogs of the Oxford Bibles, giving prices, sizes, and styles of type, and we shall be pleased to mail a cata'og on request. The Oxford Bible is not surpassed.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10.08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3.20 a. m.

Time of Cusp Transits

Washington, D. C., U. S. A. May, 1918.

Body	Enters	On	h.	m.
		day		
☉	♈	2	7	5 p. m.
"	♉	4	10	59 p. m.
"	♊	7	0	32 a. m.
"	♋	9	0	57 a. m.
"	♌	11	1	59 a. m.
"	♍	13	5	24 a. m.
"	♎	15	0	25 p. m.
"	♏	17	10	55 p. m.
"	♐	20	11	18 a. m.
"	♑	22	11	30 p. m.
"	♒	25	10	0 a. m.
"	♓	27	6	19 p. m.
"	♈	30	0	29 a. m.

☽	♈	21	4	38 p. m.
♀	♉	1	10	24 a. m.
"	♊	20	9	38 a. m.
♄	♈	5	3	18 a. m.
"	♉	16	0	17 a. m.
"	♊	26	3	42 a. m.

On May 1st

♂	is in	♊	15°	4'	44"
♁	" "	♋	19	50	2
♂	" "	♈	14	22	5
♂	" "	♎	24	32	20

Time of Cusp Transits.
Washington, D. C., U. S. A. June, 1918.

Body	Enters	On day	h.	m.
☾	☾	1	4	45 a. m.
"	♊	3	7	29 a. m.
"	♋	5	9	22 a. m.
"	♌	7	11	29 a. m.
"	♍	9	3	5 p. m.
"	♎	11	9	29 p. m.
"	♏	14	7	3 a. m.
"	♐	16	7	2 p. m.
"	♑	19	7	22 a. m.
"	♒	21	5	56 p. m.
"	♓	24	1	41 a. m.
"	♈	26	6	53 a. m.
"	☾	28	10	18 a. m.
"	♊	30	0	56 p. m.

♊	♋	22	0	52 p. m.
♋	♌	2	6	27 a. m.
♌	♍	8	8	38 a. m.
"	♎	27	6	21 a. m.
♍	♏	3	4	40 p. m.
"	♐	10	2	59 p. m.
"	♑	16	8	37 a. m.
"	♒	21	9	14 a. m.
"	♓	25	4	57 p. m.

On April 1st.

♈	is in	♈	22°	30'	48"
♉	" "	♉	15	27	36
♊	" "	♊	24	52	27

BIBLE REVIEW

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JUNE-JULY 1918

No. 2

The Way of Knowledge

BY H. E. BUTLER

(Reprinted from "The Esoteric" of December 1897.)

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 17.

 HIS declaration of Jesus was in answer to the Jews who "marvelled, saying, How knoweth this man letters [marginal reading, "learning"] having never learned?" The answer implies that, if a man do the will, the knowledge of truth will flow into him, so that he may know even as the learned know. It is a text parallel to the one in which Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come." At the present time very many are agitating the question, "If we turn our attention to the new thought that is now in the world, how are we to distinguish truth from error?" and our Christian brethren, clergy as well as laity, are so afraid of being misled, that they dare not examine any new thing; but if they had the Spirit of truth, that Jesus has sent into the world, it would cause them to

know and correctly judge between truth and error. From past experience we know that, by means of the Spirit of truth, one may listen to the most sophistic yet powerful arguments, and, instead of receiving the error, he will discern beneath the cunningly wrought veil of sophistry, the perfect image of glorified truth,—truth that he had never before seen. He or she that has the Spirit of truth cannot be misled.

But as to how to obtain this Spirit of truth the verse under consideration contains a suggestion in the words, "If any man will do his will." The term here translated "will" implies, in the Greek, a purpose (fixt determination,) combined with the idea of choice. When we stop to look at this thought, we find that, in order to have a fixt determination, that determination must have a definite direction, and it is not fixt if any contingencies are considered. Let us further examine this matter. Let us for a moment enter into covenant with God, faithfully promising that we will do his will, in so far as we know it. As you make this covenant with God, that you will do his will under all circumstances, examine yourself, dear reader, and see if there does not arise within you a fear lest he allow you to be deceived, lest you make some mistake, lest you may be even required to take some stand or do something that will bring reproach upon you. If such feelings arise within, then you lack the will to do his will, you have not the fixt purpose; and, therefore, you have no reason to expect that you will receive the Spirit of truth that "will guide you into all truth;" for Jesus says it cannot be obtained without that fixt purpose, that established will. Hear the words of our dear Lord, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi. 38). Are you a Christian (follower of Christ), and yet desiring to do your own

will? This fact alone stamps the claim as a false one. To be a follower of Christ, is to live as he lived, to hold the same attitude toward the Father that he held,—this, dear friend, together with absolute obedience, without fear or shadow of wavering, constitutes a Christian.

But there are very many who have no idea that there is anything for them to do: they are living in the spirit of devotion and are happy in that devotion. Their lives express the thought of the old hymn so much sung in the churches:

“Cease your doing, for all is done;
Yes, ages long ago.”

This, however, is a position not in accord with the words above quoted; namely, “If any man will do his will.” Now this phrase emphatically implies action, accomplishment, something to be done; and men and women will find that there is something to do when they free themselves from the bondage of fear and make the decision henceforth to “do his [the Father’s] will.”

As soon as one enters into the covenant with God, makes the promise to his own soul, that he will do the will, no matter where it leads him, or what it costs him, the Spirit will at once impress upon his intelligence something that he must do. It may be but little, but if he is obedient in that little, there will immediately arise within, the consciousness of something more that he must do. We know that not a man or woman who has taken this position can read Esoteric thought without knowing that it is his or her duty to practise the methods therein taught. Such persons may not, and probably would not, see but one point at a time, upon which they should take hold and practise, but, nevertheless, we know that they will receive the Spirit of truth that will guide them into *all* truth.

The declaration of our Lord, that we have selected for

consideration, is not a negative one, but one that is positive, active. Jesus said, upon another occasion, "Ye shall know the truth, and the truth shall make you free." The definition of the verb "to know," according to our English Dictionary, is "to have full information concerning." Now, "full information concerning" truth, covers an immense field of knowledge. It is not, as many of our ministers impress upon their people, a mere belief that Jesus died to save them, and that the truth for them ends there. Such a belief is not knowledge of law or principle, it is simply credence given to an assertion. Jesus said, "Ye shall *know* the truth." Commenting upon this declaration of our Lord, I have heard our Christian brethren say, "We know Christ and he was the truth," but if we question them as to Christ being the truth, nine times out of ten, the only answer we can draw from them is a kind of inane and gleeful self-gratulation, "I know that he died to save me, and I am saved; that is truth enough for me." In such cases there is no hope for, or reliability in, anything that is substantial, further than the sense of pleasure of a vague, unformed belief. There is but little difference between the class of people who go to church and pray, "O Lord, let us have a good time; send us a blessing that we may be happy," and the man who gets drunk in order to get happy; both are following the senses.

The words of our text are, "If any man will do his will;" this implies an awakening, the arousing of every faculty within the individual, and a going forward, as a strong man to his day's labor, to do and to accomplish: and we repeat that every individual who makes this covenant and occupies the position of doing the will, will be made to know the teachings, the methods of life, requisite to bringing body, mind and soul into perfect unison with the mind and will of God.

But these divine truths will not come to us unless we receive them from whatever source they may proceed. The Lord has not promised to send his angel to you, as he did to the prophet Daniel, with a power and a voice that paralyzed the physical nature. He may send the truth by one steeped in sin and disgrace, but if you have the Spirit of truth, desiring above all else to receive it that you may do the will, you will accept it, no matter what the instrumentality by which it is brought.

Truth is facts concerning things,—laws, methods, or principles, and is like pure gold. When the gold dollar is presented to the business man, he does not inquire where it came from, or who has previously owned it. The only questions that concern him are, Is it gold? and, Will it bring the desired result? If you have placed yourself in position to have the Spirit of truth which will guide you into all truth, you will have ability to at once recognize the precious gold of truth, regardless of the instrumentality by whom it may be brought to your attention. To those who are in the attitude to receive the truth, it will come thru persons, books, plants, animals, the incidents of daily life; in fact, wherever they go, whatever they may do, from every direction they will continually be receiving grains of truth. It is only requisite to keep the mind active, the senses awake, and a continually present desire to know the truth, that they may live in harmony with it.

It is true that Jesus was the truth and the life, but it was the knowledge that he possessed that enabled him to always do the will of his Father in heaven. From the fact that he did know and live the truth, we have no record of his being sick or in any way diseased. Could you imagine Jesus the Christ suffering from some loathsome disease? Why not? Because he always lived in harmony with divine law, which is all law: he said that

he fulfilled all law. Where there is no sin, there would be no disease or death. If, then, you would be a Christian, you must so live before God and in his nature (the world), that you have no sickness, sorrow, pain, or death, and this means methods of life.

Nor is it enough to so live that the physical body is always well; for there is a high moral law that must be applied in all your life and dealings. This moral law is but one step higher than the physical one, and connects immediately with it, but as it is higher, and—shall we not say?—the outgrowth of the lower, it controls the physical body more directly and absolutely than do physical laws, and, as it bears the relation of cause to physical laws, it is more far-reaching in its effects. Therefore let no one think that he can study magic and thereby obtain powers, without first establishing in himself that perfect harmony with moral law. This moral law embraces our duties to our fellow men and to God, the source of our life and being; and, manifestly, any disturbance in the source of existence, must result in the disturbance of the entire nature, if not in its ultimate destruction.

Again, many thruout the land think they may obtain access to the fountain of knowledge without obediently allying themselves to the Spirit of God the Father. They may gather up the records of the world, and study diligently thruout a long life, at the end of which they cannot expect to have obtained more than a very small portion of the truth necessary to man's highest attainment, and they will even be uncertain as to the reliability of the small amount of truth actually gained.

The more honest and zealous of the classes just referred to frequently write to us inquiring how they are to know, to distinguish, the truth among the multitude of conflicting theories that are now afloat in the world.

Our answer is, There is but one way, and that way absolutely certain,—the way that Jesus announced in the text under consideration. One must of necessity place himself in harmony with, as it were, do the will of, the Fountain from which all truth comes, or he cannot expect to receive it. We know that those who do place themselves in covenant relation with God, and who live the life, will be given the opportunity to know the truth as no other class of persons can know it, no matter what their previous advantages may have been. Therefore we say to all, Would you have the knowledges of the earth and of the heavens? then merge your life, your thoughts, your will, your desires, in the God and Mind of the universe.



THE law of just retribution implied in the statement, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword," is a statement of a law which appears to hold good in all human actions. This law is again express in the words of the Christ, "Give, and it shall be given unto you, good measure, prest down, and shaken together, and running over." It matters not what we give, good or evil, it returns to us.

We perceive that those who hold and show contempt for the thoughts of others soon manifest to the carefully observant that they themselves are losing the ability to formulate thought. For this deadening force sent out must return to the sender, and it returns, we believe, with double force. And it becomes a destroyer of the powers of the mind of the guilty one.—E—.

The Jubilee of Jubilees

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

THE jubilee, under which term we are still in the habit of commemorating the fiftieth year of a society or business; reign or even marriage, has its origin in the Hebrew year of release, so called from the Hebrew Yobel, the long-drawn-out sound of horns and trumpets with which the Jubilee was inaugurated. It has its inception in the Divine system of hebdomads (or sevens) which runs not only thru the Bible, but permeates all nature, thus demonstrating the unity and identity of Natural and Spiritual Laws. For the Bible begins with a week—

THE SEVEN DAYS OF CREATION.

We pass on to find in the Levitical Law a week of weeks of days leading to a fiftieth day—a pentecostal Sabbath. Then a week of months during which all the feasts and fasts of the Mosaic law had their being. This hebdomad of months constituted the Sacred Year, the other five months being esteemed secular or common. Next in order comes the week of years, six years of labor, followed by a Sabbath Year of Rest. Seven of these Sabbaths brought the blessed year of Jubilee, in which the man who had become so impoverished as to be compelled to sell his family possessions, and sometimes even himself, into bondage, returned again to a life of liberty, and out of dense poverty became in many cases, rich and influential. What a transformation! The slave of yesterday

becomes to-day the independent landed proprietor in a land flowing with milk and honey. What a foretaste of that Sabbatismos which remains for the people of God, when that long-looked-for era of peace and plenty, which we call "the Millennium" shall dawn upon us, and the Sun of Righteousness with healing in His Beams arise and shine upon Israel, and the whole of this sin blighted and sin-curst earth. This is the Jubilee of Jubilees, the Sabbath which crowns the Week of which a thousand years is but One Day.

We know that the Great Day of the Lord, Jehovah's Jubilee, is near, because another Great Week has run its course. The Seven Times or Week of Years of Years* ends in 1917 A. D.—that is 2520 years from the first year of Nebuchadnezzar B. C. 604. Jerusalem therefore must now cease to be "trodden down of the Gentiles," for her redemption draweth nigh; for "God will save Zion and build the cities of Judah: that they may dwell there and have it in possession." For this purpose Ephraim (British Israel) is confederate with Manassah (U. S. A.). Already the Brothers John and Johnathan have agreed to grant autonomy to a Jewish republic. Soon shall we see them repairing the desolations of many generations, and the land that was desolate shall become a paradise, "the glory of all lands, the joy of the whole earth."

* $7 \times 360 = 2520$ years.



"ORDER is heaven's first law." If order is necessarily the first law of heaven, where all live in harmony, love, and bliss, how much more necessary that it be the first law among the children of men where are all the inharmonies of the natural man to cause chaos.—D—.

Bible Mistranslations

BY J. F. EWEN

★✠✠✠★ FEEL it would be a useful service to consider one or two texts of Scripture which in the authorized version lead one astray so far as the Regenerate life is concerned, thru the faulty work of the old translators who, living under the law of Generation, were blind to that illumination which comes from the

LIFE OF REGENERATION

recommended by Jesus. For the benefit of such I propose therefore to take one or two verses which in the past have proved a hindrance to my own ready acceptance of the Esoteric Teaching. I shall be glad to receive from any reader any verse of the Bible which to his mind seems to discountenance in any way

THE TEACHING OF THE ESOTERIC FRATERNITY.

“Marriage is honorable and the bed undefiled” (Heb. xiii. 4). A terrible teaching, slaying to-day in the churches its hundreds of thousands. In the original the meaning is just the opposite. “Let marriage be held in honor in all things, and let the bed be undefiled.” This rendering is agreed to by the following learned Biblical Scholars, as well as confirmed by the Revised Version: Dr. Halford, Dr. Bleek, Dr. Davidson, Dr. De Wette, Dr. Elliott Dr. Rightfoot, etc.

Surely the only way such an admonition can be carried out is

TO LIVE A CONTINENT LIFE,

and then according to the type of Isaac and Rebecca, tho on the

HIGHER PLANE OF GENERATION

by means of continence and communion with God, reach that Divine point in our attainment where we draw to ourselves the Divine Counterpart already provided for us by God; tho at present separated from us thru the sins of past lives. In the meantime, God himself will be unto us more than a thousand husbands or a thousand wives, according to his

ILLIMITABLE POWER AND BOUNTY.

Wait on the Lord and He shall renew thy strength.

"I will therefore that the younger [women] marry, bear children" (I Tim v. 14). This text has been actually quoted to me as proving that the married life of the century is Biblical teaching. As a matter of fact the word "women" does not occur in the original at all; the reference is really to the younger "ones;" and as Paul is here speaking of the widows in particular, in the context, and furthermore, of widows who wax wanton AGAINST Christ, it is clearly not intended for any Christian who desires rather to follow Christ in all his teaching. It is one of

THE DIVINE UNCHANGEABLE LAWS

that when we will not learn thru obedience to Christ, we have to learn thru suffering, even as Jesus, our firstfruits did. (Heb. v. 8.) Hence, for those who wax wanton AGAINST Christ, it is clearly best for such to marry one husband, and by means of the troubles that come upon them, as foretold in Genesis iii. 16, they will eventually reach a state where their souls will from the midst of impurities from the pit, from the miry clay

CRY OUT FOR THE LIVING GOD,

cry out for the satisfaction which can come only from the purification of the senses by crucifixion of the flesh, and

union with Christ. But why wait 10 years, 50 years, a whole life, or many lives; when by

SIMPLE OBEDIENCE TO CHRIST NOW

we can choose the joyful path of faith rather than the painful path of bitter experience. Paul also confirms this in I Cor. vii. 28. What a volume could be written on the last four words as an orthodox text, "but I suppose you"! Also on the last verse (40) of this chapter.

A great mistake is made unintentionally by many good, devotional Christians whose eyes have only just been opened to the beauty of the Bible, as well as others who have been grounded in false habit, to apply the teaching of the New Testament Epistles as a direct word of God to their own soul, instead of realizing that it was the word of God, in most cases, to the early church of 1900 years ago—a church who were drawn out of the ranks of an impure and corrupt heathenism, and who in most cases followed Christ "afar off."

Now that Christ has been

PURIFYING AND DRAWING HEAVENWARDS

his chosen people during these 1900 years, to apply the words of these epistles to the church of the present day is, to say the least, putting a very low standard for a

TWENTIETH CENTURY CHURCH.

If in the first century Paul could give such advice as is found in I Cor. vii. 29: "The time is shortened, henceforth in order that both they that have wives be as tho they had none,"

WHAT MANNER OF MEN

ought we to be in 1918 after

CHRIST HAS BEEN WORKING

purifying his own chosen flock during the intervening centuries? Yet in humility, I ask sincerely, where is the church to-day that dares to read from its pulpit such an exhortation as St. Paul in the 1st chapter of the first

Epistle to the Corinthians wrote in that day?

"To all that in every place call upon the name of Jesus Christ our Lord both theirs and ours: "Grace to you and peace from God our Father, and the Lord Jesus Christ."



"Where Are the Nine?"

BY DINAH

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OME think that it is not of much import whether they have a grateful spirit or not, or whether they cultivate gratitude or not. But in the cultivation of gratitude is employed a deep underlying psycho'ogical law; and if we seek to understand the working of this law and obey it, we shall have the key to great advancement, not only in spiritual things but also in material things.

When a person is grateful to God for any of his benefits there is a line of communication formed between himself and those in the heavens. But if he receives benefits and forgets to offer thanks then he severs this line of communication by his own act of ingratitude. And this law obtains just as surely on the material plane as on the spiritual plane. Watch the person who is really grateful at heart to those with whom he may be associated for all the favors he may receive, and you will find one who has all sorts of services showered upon him.

The Christ said, "Were there not ten cleansed?" What difference could it make to a man who had attained to the spiritual unfoldment that he had whether the nine returned to thank him? He was in no way dependent upon

their thanks. That is true, but he knew that thru their ingratitude they had cut the cord whereby he could render them any more service, or whereby heaven itself could help them.

If we look in the Bible we shall find much concerning the subject of thankfulness. In the old Jewish religion the teaching of gratitude, thankfulness, was considered of so much import that feasts were instituted for the sole purpose of such instructions. These were the kintergarten methods of teaching thankfulness. While we find that many of the Psalms are merely songs of thanksgiving.

Again, some cut the cord that binds them to the Heavens thru a sense of littleness, or self-depreciation. For illustration: Suppose one who had great riches had a friend who was very poor, but the rich man valued the friendship of this friend very highly on account of some very worthy traits of character, that the rich man had not. The rich man, to show his appreciation and love for his friend decides to make a feast for him, and he goes to much trouble and preparation, when all is ready the friend declines to attend, saying, "I can never return such kindness, therefore I cannot accept it." By such an attitude of mind would not the poor man do a great deal to sever that friendship? What hurts one more than to have one's hospitality rejected, especially by those one loves? Thus our Heavenly Father is always offering us spiritual feasts, but if we hold in our own minds the sense of littleness, instead of accepting with gratitude his gifts, we virtually cut the line of communication over which more could be sent to us.

There is still another great benefit that one can receive from a continual thanksgiving, and that is, it enlarges the soul; for thanksgiving keeps up the wireless messages between the Infinite and the finite, and this must be con-

ductive to Spiritual growth, for we grow like that which we contemplate. No one can touch spirit in a complaining, dissatisfied state of mind.

An individual may think that he has little to be thankful for, but if he will commence by being thankful for the every day blessings of life, as time goes on he cannot help but notice the difference in his soul-growth, until he reaches the point where he can praise and render thanks to the Lord in the midst of his greatest afflictions; for thanksgiving will have become such a part of his very being that the soul will be in a continual state of thanksgiving.

Another way to show gratitude is to render service, for lip-service amounts to nothing unless the hand and heart are back of it. A grateful soul is always willing to render service in times of need, he may not be able to render service to those he has received favors from, but he will be willing to render service to any one who is in need.

The Christ did not think that thanksgiving was unnecessary for him, for in that notable prayer when he raised Lazarus from the grave, he said, "Father, I thank thee that thou hast heard me." Those who think that the giving of thanks is a small matter, whether to God or to their fellow-man (for if we cannot thank those whom we see daily, how can we thank God whom we have not seen?) need to look more carefully into the teachings of the Christ, and into the effect of gratitude or ingratitude on their own souls.

A large soul is thankful for what the world calls the common things of life; the song of the bird, the fragrance of the flower, the glories of the morning, the quiet and stillness of the night, the gift of friendship, and the joy of living—all these keep him attuned to the heart of the Infinite, all these for him sing a low perpetual hymn.

The writer will never forget one who had past thru the acme of physical suffering, before leaving his sufferings forever, praised and magnified the name of the Lord, until the very heavens resounded with his holy praise, and the angels came near to listen as he reiterated again and again, "Praise and bless his holy name." This power for thanksgiving was attained thru long years of thanksgiving to God, even in the midst of great suffering, for none could have thus rendered thanks only thru years of praising and thanksgiving.

"Out of the abundance of the heart the mouth speaketh," and when the heart is full of gratitude it will find *some* way to express itself.



THE RUMOR AND THE TRUTH

(Copied)

"I BREATHED a rumor into the air;
It was accepted everywhere;
For so swiftly it spread that I
Could not explain it was a lie.

I breathed a truth into the air;
It fell quite flat nearly everywhere;
For who in these days cares, forsooth,
For a thing so stale as the simple truth?

For long months afterward—oh! how long!--
I found that rumor going strong;
But the truth, from beginning to end,
Was hotly denied by my dearest friend."

Revelation i. 4--6.

BY ASAPH

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WHEN kings ruling the different nations will be philosophers and men of mind, then the social structure will be guided upon the same principles which actuate a rational being. When these things obtain then ethical culture will become the chief effort of physical existence; and the science of prenatal culture, which is a branch of Solar Biology, thru a knowledge of which the procreative function will be utilized only when souls of superior mentality can descend into flesh, will become as the light of day. Men will cease to pursue the acquisition of property, or wealth so-called, as an aim in life, but will recognize that nature with all its manifold products is a world of USE, brought into manifestation so that man may live forever in happiness on earth. Spiritual arcana discloses the fact that the human race is One Man, whose cells are what are looked upon as persons, possessing thus far only local, particular consciousness, trained to think from the standpoint of sensuous perception, seeking the gratification of the impulses of the flesh.

In the new world now dawning such men (cells) will be replaced by souls possessing spiritual attainments who will not strive for things which perish as soon as acquired, but will utilize the resources of the material world so as to beautify and embellish the earth with improvements tending to create harmony, order, and abundance, serving all alike without distinction and without

price; because in that day the inhabitants of the planet earth will be one vast community of people functioning as One Man. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And he measured the wall [limits] thereof, an hundred and forty four cubits, according to the measure [character] of a man, that is, of the angel" (Rev. xxi. 15, 17).

This essentially, must be preceded by ethical culture, inaugurated by the State thru its kings or rulers. In dealing thus with the unthinking masses, whose consciousness oscillates in the narrow radius of their personality, the king will stand in relation to the nation as the soul of the individual man to its body, whose cells require training before they will respond to the new rule in life.

The man who desires to change his crooked, useless habits, must persistently think towards the good, the useful, and the true, before the subconscious mind will enforce the habits of a better life upon the flesh.

Having this aim in view, the legislator Moses, thru precepts and ordinances, sought to induce the people of God to follow practical methods in their every-day existence, so as to prepare them to receive into the content of their souls the Spirit of the Creator, and to form a perfect community whose presence on earth would be a pattern of a heavenly state for the nations. The Israelite, like the Esoteric student of modern time, was first of all required to separate himself from the ways of the world, governed by the love of the sensuous self and pursuit of mammon, and establish a State founded upon pure Altruism, where men and women freed from sensuous inclinations would live in a world of use, instead of a world of possession, and realize a life of order, harmony, peace, and endless consciousness in use in good which is spiritual being. "And I John saw the holy

City, new Jerusalem, coming down from God out of heaven. . . . and a great voice was saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . I'eh-o'd, I make all things new" (Rev. xxi).

History, however, asserts that the Jew of the Mosaic dispensation failed to grasp the opportunity, but instead allied himself with the system governing the children of men, and because of that he became extinct as a national factor. Therefore the Lord, as he himself declared, turned his message to the Gentiles, they, however, while accepting Christianity according to the letter as did the Jews—postponed regeneration to a time after death, and remain to this day a cage filled with unclean birds (false doctrines), and an habitation of devils, or individual "isms." Yet both dispensations served a use; namely, the Jewish and Christian churches became religious institutions calculated to hold man's attention to the unseen and ideal until that time when the evolution of certain individuals would permit the incorporation into the every-day life of man those ethical concepts which lead man to unity with God and to the establishing on earth of a heavenly state. This is the intent, meaning, and aim of the Scriptures. It addresses itself first to the material man with laws and ordinances, and punishes the transgressor with the consequences of his ignorance; while during the Christian era it tries to awaken man to his real spiritual self who should grasp with one hand the Seen and with the other the Unseen, and use both on his plane of activity in the good and in the true.

In the true life man utilizes both the material and the spiritual; and the sensual as well as intellectual. The arbitrary separation of the two parts of that one Science

has given rise to the birth and growth of so many false systems and doctrines filled with contradictory conclusions and erroneous deductions; for as soon as man desires to arrive at the truth in regard to the intellectual and spiritual without the means given to him by nature for that purpose, he invariably falls into errors; and it is no less dangerous to study the sensual without the light of the spiritual and intellectual, for the latter leads to materialism of the worst kind, and the former to superstition. One descends into the abyss of darkness, the other into the expanse of space without a compass or a rudder. "Abel was a keeper of sheep, but Cain was a tiller of the ground. . . . For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." And she called his name Seth" (Gen. iv 2, 25).

True knowledge can be obtained only by right discrimination and by taking into consideration the laws of the sensuous, the intellectual, and the Divine, by which alone man can become free from limitation and return to the Universal Source of Light and Truth.

Man's bodily form, as it is well known, arises from the elements of nature, and in its primitive (childish) state existed and lived the same as to-day, without those progressive features which ensued when individualism, or fermentation, asserted its sway over the mind of the creature. This truth repeats itself in the life of every personality, and the individual portrays, in his arrival into the flesh, and in his subsequent awakening to self-assertion, the cosmic history of man.

Man having discovered in himself a power, this self-consciousness became enamored with the pleasures of sensation, and the possession of perishable goods, which essentially create and perpetuate a narrow radius of conscious being, limited by the bounds of sensuous perception; consequently man's condition upon earth is one of

uninterrupted wants, dependencies, and seeming necessities, giving rise to a social organization wherein competition and struggle, individual and social, are the most pronounced features of man's civilization, so-called. While in a heavenly state from which individualism descended, as lightning falls thru space (Luke x. 18), society essentially functions as one man; this is so well illustrated in man's individual, bodily structure wherein the different functions composed of living cells are adapted to perform specialized service, and like so many individuals dwell in a kingdom presided over by one supreme intelligence, the soul of man, which guides its body in virtue, truth, and righteousness thru time without end.

From what has been said, it is clear that the problem confronting the Esoteric student is the rebirth into a larger body than his own, which in reality is a society of people living under an Altruism, possessing a cosmic consciousness, and conferring, therefore, upon each member immortality in form and function; consequently the seeker of life eternal must not make the serious mistake of giving his sympathy and undue attention to the affairs and events now taking place in the world, which is being torn to pieces so as to give rise to a higher social order able to receive from God those ethical instructions so essential for the welfare and advance of the race.

No one should become deluded with the supposition that the recovery by the Jewish people of Palestine is the long-expected establishment of the Lord's kingdom. Under no stretch of imagination can the orthodox Jew become a member of an Altruistic State such as depicted above; for in a heavenly state there is neither Jew nor Gentile, heathen nor Christian, slave nor master, nor any other national or social distinction, but each is a particular member of one living homogeneous body of people functioning as One Man. "For as many of you as have

been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, [because of no generation in the body of the Lord]: for ye are all one in Christ Jesus" (Gal. iii. 27, 28).

However, such association is not a congregation of emotional idealists, but it is essentially a nation composed of practical people who, while engaged in various pursuits in life essential for the comfort and well-being of each, yet possess that equilibrium of conscious being which belongs exclusively to those souls who are masters of self, whom nothing can disturb, who know how to command, because they have learned how to obey; therefore the Esoteric student who has discovered self is a builder. He is not a reformer or reconstructionist, but a builder of something entirely new and different from the old order of things, a builder of a life wherein purity is the key-note of being. The new-born man is a magian, or a man of power, and can work what appear as miracles to those on the lower or generative plane; and this miracle is the establishment of a true system of life upon earth, in which the physical, intellectual, moral, and spiritual natures of man coalesce in perfect equilibrium.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. . . . The Sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy Glory" (Isa. lx. 1, 2, 19).

The Lottery of Life

BY H. E. BUTLER

(Reprinted from "The Esoteric" of December 1897.)

"UNTO the sons of Merari were given by lot, thruout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." (I Chron. vi. 63.)

"THE lot is cast into the lap; but the whole disposing thereof is of the Lord."
(Prov. xvi. 33)

 HE choice by lot of a scapegoat was a part of the Israelitish religious service commanded by God; and in many other ways was the decision by lot used in their religious services to divine the will of God concerning a particular matter. In our day the casting of lots is considered a mode of gambling. Many curious and interesting things occur in connection with the various methods of decision by lot, such as opening the Scriptures at random, fortune-telling by cutting cards, etc.: but the words of the text, "The lot is cast into the lap; but the whole disposing thereof is of the Lord," suggests to us the fact that the mind and will of God takes cognizance of, and controls, even the trivial affairs of life.

People of the present day have grown so wise in their own conceit, that they have set God aside as having nothing to do with any but the religious side of their lives; and they permit him to have very little to do with that, in so far as their thought and will are concerned. But until man is brought to realize that God is the God of the universe, from the grandest system of suns down

to the smallest atom of matter, disposing of each and every particle according to his purpose, he will never "know God."

God is Spirit, and is omnipresent. While, within certain limits, he has given to us a free will, yet he holds the absolute control of all our lives, and causes us to reap the reward of our every act. If he holds the disposition of the lot that "is cast into the lap," how surely will he hold the disposition of every occurrence of human life! and especially is this true of those lives that are consecrated to himself—of the lives of those who trust in him, confidently expecting that he will shape their destiny, and the happenings of daily life, even in the smallest particular. It is thus that he fulfills the words of the prophet Isaiah, who said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi. 3).

Many are seeking that perfect peace by ignoring the difficulties and obstructions, the losses and crosses of life; but they cannot by this means obtain "perfect peace." They may attain a certain stoic hardihood which enables them to repress the real agitation within. Perfect peace comes only from a perfect assurance, born of experience, that all things work together for the good of the individual; and he who places his life and all his hopes, present and future, in the hands of God, trusting him absolutely, will find that the lottery of human life is entirely under the disposal of the Lord, and that he disposes of all things for the good of him who exercises this faith; in other words, that he causes all things, small and great, to work to his advantage.

When this realization is fully established, we can go forward from day to day, doing the best we know, and, not only have the assurance, but the knowledge, from actual experience, that all things are working together

for our good. Jesus tried to impress this lesson upon his followers when he said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore; ye are of more value than many sparrows" (Matt. x. 29-31). Thus he brought the care and protection and control of the Father's Spirit over the affairs of human life, even down to the value of a half farthing.

The great mistake made by Christian people in this connection is, that they understand trusting God in everything—the financial affairs, and even the little things of life—to mean that they must do nothing for themselves, but are to sit down and wait for the Lord to do it all; whereas the Lord promises only to prosper that which we do. The Psalmist says, speaking of the godly man, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. i. 3). We must bear in mind that God works by giving us wisdom to do the right thing at the right time and in the right place, and to do it in the right way. If we trust and expect that we will be thus directed by the Spirit of God, it will be so; but if we disbelieve, we will be left to ourselves.

Nor must we forget that this is in strict accord with immutable law. God is the source of the life within our veins, is the ocean in which we live, and faith is the same mental attitude that enables us to move our arm: therefore, if we expect the divine guidance and control of our affairs, just as we expect to be able to move a limb, or to accomplish any other purpose of the mind, this attitude, if we live a life of righteousness, will place us in position to receive of the divine powers in proportion to our needs.

LUKE XIV. 10

"WHEN he that hath bidden thee cometh, he may say to thee, Friend go up higher."

BY FLORENCE A. COOKE (Africa)

"FRIEND, go up higher;" steeper slopes of toil
Await thy greater effort; tho the path
Seem blocked with tangles of discouragement,
With boulders of indifference bestrewn,
Come up, thy place is here.

Come higher yet, climb too the steeps of pain--
Sundered friendship, blighted earthly hope,
Or thwarted plan; all shackles cast aside,
Well worth each sacrifice the glorious end,
Come up, for thou art dear.

On! higher still! The icy, frowning heights
Of solitude may lie across the way,
And storms from other planes shut out the light,
Or mists from vales long left creep o'er the path,
Look up, for God is near!

Up, ever up, above the tempest's roar,
Far beyond passion's or ambition's grasp,
Where in silence thou canst speak with God,
And read His mighty purpose in thy call,
Up, up, where all is clear!

Yes, ever up, till the last height be scaled,
And the last penance paid, till Pisgah's peak
Witness thy call to work on higher planes
Where thou mayest see the Master, and in Him
With peace crown thy career.

The Redemption of the Physical Body

BY H. E. BUTLER

(Reprinted from "The Esoteric" of September 1898.)

"I WILL ransom them from the power of the grave; I will redeem them from death." Hosea xiii. 14 See also Is. xxv. 8; I Cor. xv. 54; Rev. xx. 14; xxi. 4

★✠✠✠★OR centuries past death has claimed all classes of the human family, and as a result the world has been led to believe that sickness, sorrow, pain, and death are the natural inheritance of the race, and that there is no way of escape. Altho Jesus pointedly and unmistakably taught that his mission was that of redemption from the power of death, yet all men have died, even the most devout. The conclusion, therefore, seems inevitable that he must have been talking in parables, that a hidden meaning lay in his words. The Christian Church has decided that the death of which he spoke was the death of the soul; and as she universally accepts the doctrine of the immortality of the soul, she has been forced to explain that the death to which he referred did not mean death in any sense of the word, but that it meant continued life in a state of misery worse than death. Altho it requires a considerable stretch of the imagination to torture the word into such a meaning, yet, in view of the fact that death seems inevitable and comes to all alike, this explanation is the only way out of the dilemma.

When Paul says, "As in Adam all die, even so in Christ shall all be made alive," he seems to furnish an escape from the conclusion that the redemption of the race includes that of the physical body, but when we consider how "in Adam all die,"—what died?—the belief in the death of the physical body plunges us in as great a dilemma as did the effort to reconcile Christ's teachings in this connection with their interpretation by the Christian Church. God said to Adam, "Because thou hast hearkened unto the voice of thy wife . . . dust thou art, and unto dust shalt thou return." Now, no one believes that this could have been said of the soul, for God had breathed into man "the breath of lives" and man had become "a living soul." These words were spoken of the body and not of the soul; and if the death that came thru Adam was a returning of the body to the dust from which it was taken, then the redemption thru Christ must be just what he himself said it was,—the bringing of life and immortality to light.

Jesus brought that immortality to light in his own life and resurrection. The Church thinks that his death and resurrection prove the necessity of going down thru the death of the body and its ultimate resurrection. This is not the case, however; for, unless he had remained in the world thru the centuries, Jesus could not have demonstrated his power over death except by being put to death, even having his heart opened by the spear, by then overcoming the power of death in the body, by raising it to life, healing its wounds, and finally, by walking, talking, and eating with his disciples for forty days before he left the world; which he did by the ascension of the body, and not by its dissolution. One might write on indefinitely, proving beyond all question that Jesus and the prophets united in teaching the immortality of the physical body. It should be remembered that, when the

Christ was upon earth, his main work was upon the bodies of men and women, healing them, casting out evil spirits, and raising some from the dead.

But no matter how convincing the proof that the immortality of the body was the doctrine of Biblical teachers, it will not help the world unless we can give them methods by which they may obtain immortality. Here, again, we turn to the Scriptures and find there suggestions of these methods. Among its first utterances is a most comprehensive declaration of these principles. The first chapter of Genesis contains an expression of the purpose of man's creation, "Let us make man in our image, after our likeness." That likeness of the Father is expressed in the statement that "the worlds were framed by the word of God;" that is to say, the spoken word is first formed by the mind, and then sent out by the will, imbued with the power to cause to be manifest that which was designed. Therefore the inevitable conclusion is that the image and likeness of God is in the power of mind—not only the power of mind over matter, but the power of mind to produce matter.

If, then, the likeness of God is in the ability of the mind not only to control but to produce matter according to the design of the thinker, we must conclude that immortality will be obtained only when the mind of man shall have developed to such a state of clearness, positiveness, and ability as will enable him, first, to keep his own body in perfect health, and, second, to make it that which he wills to have it. This attainment is expressed in the definition of the great name which man is to take upon himself, the "I WILL BE WHAT I WILL TO BE," a mental condition which is the result of growth, self-control, and self-development.

The evolutionary forces have brought into existence a great many people who are now holding and teaching

the possibility of the human mind keeping the physical body in perfect health, and, among that advanced class, there are some that have gone so far as to teach—which is true—that by this power of mind the body may not only be healed, but may be kept indefinitely in perfect health and youthfulness. The presence of this thought in the mind of the race heralds the manifestation of the great truth of the ages.

But this same class of people are, nevertheless, dying, are occasionally sick, and in many ways prove themselves to be subject to the vicissitudes of mortality. Their position is that of one standing at the foot of the great and high mountain of attainment, and who points to its illuminated top and says, "I am up there." He says to those around him, "If you will go up there too, you will never be sick, you will never die, you will have immortal life, and everything that you desire will be yours." And in so far as, thru faith and inspirational ability, the individual is able to draw down to himself a little of the atmosphere of that high mountain, he obtains results consequent thereupon. But that inspiration can be kept up only so long as the individual is able to maintain a certain vigor of mind, and while surroundings are such as to enable him to have a degree of faith; but when he meets an adverse force of sufficient intensity to overcome the body, he fails and falls before it.

The high mountain is before you, our reader, there are many steps, hard struggles, and a difficult pathway to reach its summit. Thru Esoteric teachings we have endeavored to set forth in the most careful manner the way to that summit. We have endeavored to show that in order to obtain the strength of mind necessary to the undertaking, you must first, by means of the regeneration, lay hold upon the fountain of life, conserving all the seed generated by the body for the use of the nerves and

brain—the use of mind. Jesus lived and taught the regeneration.

But the conservation of the seed is not by any means sufficient to lift you to the high altitude where you would be. You must live in the mind, and also in the spirit of devotion, that you may gather to yourself the mind that created the world. You must live in the will,—the will of self-control. You must live in a high morality—in righteousness always. You must, in short, be a perfect man. Nothing more thoroly disgraces an Esoteric student than to be sick. Upon the surface it is an acknowledgment that, altho he may be living the regenerate life, he is not living in the mind, that he has not taken the name YAHVEH. He is like a man wishing to build a house who gathers around him all the tools and materials requisite to the building, but who never uses them in the construction of the house. The regeneration is only a method for attaining an object, and that object is to place the mind in touch with the currents of the Mind of the universe; and even this is not sufficient unless one uses the powers thereby obtained in fitting himself for usefulness in this world, for the inheritance of the dominion under the whole heaven.

Therefore the work of the aspirant is to live the life of regeneration, by means of which he gathers power to carry that life up thru the body into the mind, and at once to begin the work of creating the new earth by first renewing his own body with perfect life and health, and by refusing to live in the dream life. The whole world is in a dream. How few can sit down and think, orderly and consecutively, unless something of great interest forces itself upon them! How often the student finds himself in a negative state, so that, without consent of his will, thoughts of every name and nature come trooping thru his intelligence, until his individuality is lost in

the mass of the world's thought! It is this class of persons who tell us that they are gaining nothing by the regenerate life. This negative state precludes the retention of the vital fluids in the organism, and opens the system to the disease and death of the world.

We know, of course, that the student will not at first be able continually to hold his mind in that clear, luminous condition, even after he has reached such a condition, because, before strength is gained, certain organs of the body would be affected by the strain and would give way under its constant influence. He should, however, hold himself in a positive state enabling him to turn his mind in whatever direction he wills,—in the attitude of a master surveying the work of the servants upon his estate; and when any organ of the body begins to tire under this influence, then useful work with the hands, wherein the mind is doing and accomplishing, will give rest from the intensity. When this is not practicable, let him read some work conducive to the higher spirituality, quietly musing upon such subjects as he desires to occupy his attention. Again, when it is not possible to do this, the mind can be placed upon the mind of the Spirit and held there passively, restfully; for there is a passive, interior mentality which may be kept always active, in which one may live and never tire.

The aspirant should remember that he learns thru the senses. The five senses, symbolized by Solomon's Pentagraph, are the source of immortality when they have been perfected and are kept wholly under the guidance and control of a mind and will in perfect harmony with the purpose of the God of the universe. There will be no more death there,—in that body,—“neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away.”

To Gain Prosperity

BY ENOCH PENN

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ON these days when the power of the mind to affect material conditions is recognized by many, so that many seek to be "treated" by persons who advertise themselves as able to help others by the power of their mind thru "suggestion," it may be well to turn to the subject for a time to see just what is the law by which one can gain an abundance of this world's goods. If it were believed that there is a law, the keeping of which insured prosperity, many, very many, of those who seek treatment for prosperity would seek to understand and keep this law that promises to remove from them all fear of want of material goods.

When the Lord Christ was here he taught the people that being overcareful about the things of a material nature is a mistake. His statement to his disciples regarding the necessities of life, was, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. vi. 31), or, as it is in the Greek, "Therefore be not overcareful, saying, What shall we eat, etc." He further said, "Your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 32). And because our heavenly Father knows our needs we are to trust him to supply those needs. While persons who do not keep the law are sometimes not supplied with those things they need, and for this reason there is fear in their hearts

that they may be left destitute, yet the Master gives us the attitude and condition of mind that will make the securing of all the necessities of life a surity. The reason the needs of life are not supplied to some persons is because the law of supply has been violated.

If we knew that whenever we called to our heavenly Father for the things we needed we should receive them, we could easily rest in perfect confidence that all our needs would be met. And the vital point is to know and to keep this law of supply. The Lord Christ said, in his prayer to his Father, "I know that thou always hearest me," and the reason was, "for I always do the things that please thee." Here then is a vital point, and the one who would be assured that his call for help will always be heard must see to it that he will always do the things that please the One who has that help in store.

Again we find that the Master said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33). The things that he had been talking about were the necessities of life. If we seek to do the right that the Father would have us do, we have the assurance all our needs will be met. We are not assured that if we work hard and save carefully that we shall have sufficient to supply all our needs, but if we seek to do the right, and that "right" is, to act toward others, in all our dealings with them in such manner as would be pleasing to the Father that loves all his children. We can say this because "Love is the fulfilling of the law." Again the law is expressed in the statement, "Whatsoever ye would that men should do to you, do ye even so to them." And he concludes, "For this is the law and the prophets;" that is, to fulfil the law is fulfilling all the commands of the law of God, and all the teachings of the prophets.

Again we are informed by the prophet that if we keep

God's Sabbath perfectly, and will honor God, "not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words," we shall be fed with the heritage of Jacob. The heritage of Jacob was, "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: curst be every one that curseth thee, and blest be he that blesseth thee" (Gen. xxvii. 28-29).

Believing, as we do, that God rules in all the affairs of this world, and having the assurance repeated many times that if we will only live in conformity with his laws, we shall never be forsaken, but we shall be watched over in love, and cared for, we have it in our hands to say whether we will prosper or not. But we must clearly define in our own minds the difference between the things needed for a righteous life, and the things the senses clamor for. We have no assurance that all the desires of the animal nature will be fulfilled, unless that animal nature is wholly subordinated to the will of God.

The idea that the Intelligence that rules all the earth will care for those who live according to his will—and his will is that we should live in all things as love dictates—is very emphatically presented in the statement, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28).

So we perceive that it is not in the power of man to care for himself in these dark times, but he must depend upon a Power greater than his own. Not that we may stand idly by and refuse to do that which lies at hand; for we must use the faculties and powers that are ours, knowing well that if we do our part God's angels

will watch over us to see that all things necessary for our best good are provided for us.

And so, knowing well that we are doing the best we know to live in harmony with God's law of loving-kindness to others, and in using reasonable care to do our part in caring for our bodies, that we may serve well with them, we may safely obey the admonition of the prophet, "Casting all your care upon Him, for He careth for you."



HOPE

BY G. G.

HOPE, ambition, constant striving, these
Three phases of one eternal urge, redeem
The psychological discard, distancing
Our way along this living world of dreams.
The light of life are these, where death appears
To close the day, prolong the night, and dip
Into the dim uncertain dawn of things.
The deepest problem for a seer of fate,
Of one whose vision vies with starry time,
Is that of where this physical fading fits
Into the reality of a greater world.
For seems it here all limitations. All
That is wrought enduring in the soul becomes
Subjective of a finer sphere, with this
Included and regenerate And then
Success of limits earns but childish praise.
Mayhap a failure forms a higher step
To where the chains of life are forged anew,
Each triple link of Faith, of Love, of Power—
These are of Hope, Ambition, Strife, the flower.

Letters

Shreveport, La. March 24, 1918.

Esoteric Publishing Co.,

Applegate, Cal.

Dear Friends:

In this time of stress I feel that I want to hear from you, and to know that you are well, and that the work in which you are engaged is not hindered. . . . The old order of things seems to be changing, everything seems to be in a state of transition, nothing seems to be stable, there seems to be a spirit of unrest everywhere, even in the churches. I think there never has been a time in the history of the world, when there was such a need of leaders, consecrated leaders. The masses of the people are as sheep without a shepherd, drifting they know not where. They are conscious of the unrest but fail to realize its import. The time is portentous, and I believe that the events that are impending are producing a psychological effect on the minds of the people, very few are in a normal condition. It seems to me that there never has been such an opportune time for disseminating the truth. The harvest is ripe, but the laborers are few.

I am enclosing \$5.00 which you can use in the Master's work in any way you deem best.

I am sorry that the effort to get the books introduced into the Y. M. C. A. huts did not meet with success. I hope, however, that many of the books will find their way there, and result in much good.

I remain yours,

Very sincerely, J. G.

P. S. I am adding this as a postscript to the letter

I had written you on the 21th, circumstances prevented me from mailing it at the time; and since writing I have BIBLE REVIEW, for April-May; and it seems to me that I had almost foreknown or at least anticipated the purport of some of the articles. I feel sure that no matter what obstacles may be thrown in the way, the work will go forward, and in God's own time the results will become apparent.

I raternally, J. G.

Rogue River, Oregon. April 20, 1918.

To the Readers of Bible Review:

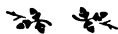
I have "The Goal of Life, or Science and Revelation," and I have read it several times, and I think that if the people would read these glorious words that our loving Brother Butler wrote in this book, it would certainly wake them up, for then they could see the use of using their minds in preparing themselves for the great changes that must come in order that we can enter the glories in the new heaven and the new earth that our dear Father is bringing in. We all know that there is a new life being prepared for all of His children, for we can surely see the signs that our dear Master told his disciples would come to the world. And he said we must strive to be ready to enter in "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14). So we all should be striving to enter therein.

We are but little children, but if we are in earnest to follow in our dear Master's steps we shall be able to walk therein. The time is very dark now, and there is nothing to trust in but YAHVEH; and he has promised to care for all that will put all their desires in him, our dear

Father, YAHVEH Elohim. Dear friends, and brethren, where can we find a better friend and protector than YAHVEH has promised to be to us? If we earnestly put our trust in him and earnestly try to do as near right as we know, it will be well for us all, for all the world is striving to destroy one another.

From your friend in the faith,

M. E. Z.



Teaching

BY LEO-LIBRA

*** O one can teach another what he does not
 * N * know himself. No one can teach Greek
 * * * who does not know Greek. And this state-
 * * * ment is true of all the arts, sciences, and
 * * * mechanics; to be a teacher of any of these
 branches one must know the subject in hand.

Yes, says one, "That sounds correct in theory, but is it correct in practise? For I have often received quite valuable information on certain subjects from those who have never had any actual experience along that particular line; again I have often received quite valuable information from those who have made a complete failure of the work in hand." These statements are both true in themselves. The one who was able to give valuable information regarding a subject that apparently he had no experience in or in work he had never performed, must have gleaned that information sometime, somewhere; probably from close observation either consciously or unconsciously. It may have been gleaned as unconsciously

as did the servant girl, while working around her master's study and hearing him read his Greek Testament aloud. On being taken sick it was found that in her delirium she could repeat whole pages of the Greek Testament, while in her conscious state she did not know a word of Greek.

In regard to the one who had made a failure of his work and yet could give valuable information concerning it, we would say that it would be impossible for any one to perform any work however poorly without learning something relative to it; it matters not whether that work be of a physical, mental, or spiritual nature. And the one who has failed to become perfect in his work may have gleaned the knowledge that another who has more knowledge relative to the subject is weak in, and he may by timely suggestion and aid help the more successful worker.

Now, how does this statement apply to spiritual things? viz., "No one can teach another what he does not know himself." How could one instruct another in the fruits of the Spirit, unless he in some measure were the embodiment of those virtues, viz., "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). How could one teach another how to love, unless he in some measure had gained some of that spiritual virtue? and likewise with joy, peace, longsuffering, etc. If one had to wait until one had become perfected in those virtues before he could teach, then the most beautiful things in all literature would have to be obliterated as useless, because the writers themselves were not perfect in the beauties that they had set forth. Even the teachings of the Apostles, and Prophets would likewise come under the same head. There would only be the teaching of the Lord Christ left, as he is the only teacher that we know

of who could claim perfection, therefore his teachings must be perfect. The one who knows a subject the best—if he is apt to teach—will be able to impart his knowledge the most perfectly, and if he is a teacher of spiritual things he will impart that life with his words that can be given only by one who has lived the truths that he portrays. This is the reason that the teachings of the Lord Christ will never die, for he said, “my word is life.” “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (II Tim. ii. 24, 25).



Helpful Thoughts

BY HARRIET SCHWARTZ

THRU pain and suffering we learn the existence of law. That is why pain is necessary to us, in order to teach us the different laws. The laws could be learned thru observation, but the average individual thinks his case is different from others, he thinks he can break the law and evade the punishment that naturally results. But all laws of the universe are immutable, so also are the laws of our being.

THE time has come for man to realize that the soul is a permanent part of himself. The soul will not ask us to do anything that will permanently hurt the body. But if we obey the desires of the body, we shall often do those

things which we will afterwards regret. The physical body is satisfied always to have the pleasures of the present moment, even if an hour later pain results; it does not stop to reason or use any judgment. But if we go deeper within ourselves and ask, Why am I doing this thing? or, What is my motive for doing it? we shall save ourselves many steps, wandering around in a circle in search of truth.

WE must be willing to examine without prejudice each experience, and go within ourselves for the fulfilment of its solution. The answer is within each soul, and the pupil must find it for himself. There are many ways for finding the path, and every human soul will one day find it, but we can make the task easier for ourselves and for our beloved teachers by cooperating with them. They are always at hand, and ready to assist us to take another step onward whenever we prove our willingness. We sometimes say that we are willing to go on, but when we are tested we prove that we are not willing.

LOOK all around you and think of the things you see that time will destroy, and then think of that something within you that knows that it will persist in living even should the body that clothes it pass away. We should always be sure whether we are obeying the desires of the body or are living to satisfy the soul. There are always the two voices; when we are listening to the voice that comes from the physical body we can know it, for it does not care how much after trouble it brings to us. And we can surely tell when the voice comes from the soul, for it asks for only those things that will bring ultimate good to the whole body.

It is very important that Truth Students should realize that they are not their bodies, that the body is only the temple in which the soul is living at present, and that each day it should be made more fit for the dwelling-place of the soul. If we have that motive and thought back of each act then we make our paths easier.



Editorial

★★★★★E have been receiving many letters lately, bearing either directly or indirectly upon the psychic conditions of the world at the present time. Many write us that they are very conscious of the heavy strain upon them caused by the mental condition of the world to-day, and that they long unceasingly for this time of distress and discord to pass and leave them free. Again others write to ask if we can tell them what is affecting them, some of these have consulted physicians without receiving benefit; they tell us that they are feeling well and apparently in good health when suddenly they become dizzy and weak, even falling to the floor, and for a while afterward do not know anything. Others say, that the psychic currents come upon them, with the force and suddenness of a heavy blow, and that this is affecting their bodies. We might add that we here feel much the same condition, to a greater or less degree.

Now what can all this mean except that there is at the present time the greatest of world struggles? The dark powers have arisen to take control, if possible, of the whole earth. There are aroused all the evils of the lower animal man, anger, hatred, jealousy, selfishness, greed,

malice, etc., and the atmosphere of the whole earth is vitiated by these qualities. And those who are making an effort to live a higher, holier life, must necessarily be affected by the depressing influence and weight of all this psychic poison that is set in motion over the earth. Especially is this true of those who are becoming more sensitive thru the refining process of the regenerate life.

Now, if the Father's people would be saved and pass safely thru this terrible time of trial and darkness, such as the world has never known, then they must seek God with all diligence; they must seek him with all their hearts, turning to him with a full, whole-soul consecration, making no reservation, but dedicating all they are, have, or hope to be to the fulfilling of his purpose in their creation. Then, and only then, may they hope to pass in safety thru the trials that are now upon us and that are fast increasing. Do we not read in the Scriptures, "Except these days be shortened, there shall no flesh be saved?" And does it not look as if this time is upon us? And if this is true, then all must surely know that the only hope is in seeking YAHVEH, our God, with all earnestness, and abiding in Him. "The name YAHVEH is a strong tower, the righteous runneth into it and is safe." Let all the Father's people remember this and take refuge in the power and protection of his great name, thru this terrible world trial.

We are among those who believe that the real trouble has scarcely yet begun. We do not believe that this is an hour of the supremacy of nation over nation, except as the individuals of a nation are found in harmony with the laws of God, and seeking to do his Purpose.

Let no one say, "My country will surely win," trusting in the power and might of the arms of that nation, for as surely as God rules there will be no victory for any,

except as they stand before him in righteousness of life. We hear much these days about praying for victory, praying for peace, praying for favor for this side or that side. The Scriptures say that the prayers of the righteous availeth much. Then in order that the prayers of a nation may be effective it is necessary for the individuals of that nation to see to it that they are living in righteousness before God. We believe that God knows the hearts of the people of all these nations now at war, and that he will deal with them accordingly, and so, as we see it, the vital thing is for the people to turn to God in truth and righteousness, and live clean lives before him, keeping out of their hearts the evils of the present time; then may they hope for a peace that will be lasting. But how can we look for a permanent peace or for a better condition that will be lasting until the hearts of the people of the whole earth have been cleansed of the evils that now corrupt them?

Unless those who have consecrated their lives to God and who are earnestly trying to live the Regenerate life watch carefully to keep self under control and out of the way, they will open the door to the vitiating qualities now active in the mental currents of the world and will become filled with these qualities. Some write to us that it is very hard to stay where they are among the people, and to keep the mind right, and not be influenced by these forces. But to these we would say that it is so everywhere, that even here in the Fraternity there is just as much danger from this source as anywhere else, for even here, while in one sense we are apart from the world conditions, being out from the cities and the people, yet we are not by any means free from the psychic currents that are sweeping over the world; no indeed we are not! And even here, unless we are very careful, watching ourselves constantly, we can be drawn into this maelstrom, and lost

in it. So no matter where the Esoteric student may be, he needs to be ever on guard, for these forces sweep upon us in great psychic waves and if we leave the Father's side for one moment, to wander in the by-paths, then we are off our guard, and the force of the wave sent against us will cause it to enter in and become a part of us.

EDITORIAL NOTICES

LEST some forget, it may be well to remind users of the "Zodiacal Indicator" of the need of remembering the present change in time in the United States of one hour, due to the "Daylight-Saving Plan." The Indicator is reckoned by the true time; therefore, if you have occasion to use the Indicator to-day at 6 A. M. by the clock, remember to look for 5 A. M. on the Indicator. We believe the present time continues in effect until the end of October, but of course all will be informed.

The same is true of the Tables of Cusp Transits published in each issue of this magazine; they are reckoned by true time.

IF there are any of our readers who have copies of the book, "A Dweller on Two Planets," which they do not object to part with, and they will communicate with us, we shall be pleased to purchase the same. We will allow them, either in credit or in cash, the original price of the book, \$2.15, with an additional amount to cover the postage for sending to us.

Time of Cusp Transits

Washington, D. C., U. S. A. July, 1918.

Body	Enters	On	h.	m.
☾	♊	2	3	36 p. m.
"	♈	4	6	56 p. m.
"	♉	6	11	35 p. m.
"	♊	9	6	13 a. m.
"	♈	11	3	26 p. m.
"	♉	14	3	2 a. m.
"	♊	16	3	33 p. m.
"	♈	19	2	40 a. m.
"	♉	21	10	37 a. m.
"	♊	23	5	6 p. m.
"	♈	25	5	24 p. m.
"	♉	27	6	51 p. m.
"	♊	29	8	59 p. m.

☼	♈	23	11	44 a. m.
♀	♊	16	1	52 a. m.
♂	♈	1	2	12 a. m.
"	♉	6	4	29 p. m.
"	♊	13	11	40 a. m.
"	♈	21	11	14 p. m.

On July 1st

♂	is in	♈	14°	6'	51"
♂	" "	♉	25	5	40
♂	" "	♊	16	35	11
♂	" "	♈	25	11	54

Time of Cusp Transits.
Washington, D. C., U. S. A. August, 1918.

Body	Enters	On day	h.	m.
☾	♈	1	0	41 a. m.
"	☿	3	6	14 a. m.
"	♊	5	1	42 p. m.
"	♈	7	11	10 p. m.
"	♊	10	10	38 a. m.
"	♈	12	11	19 p. m.
"	♈	15	11	14 a. m.
"	♈	17	8	9 p. m.
"	♈	20	1	2 a. m.
"	♈	22	2	40 a. m.
"	♈	24	2	48 a. m.
"	♈	26	3	28 a. m.
"	♈	28	6	12 a. m.
"	☿	30	11	43 a. m.
♄	♈	23	6	29 p. m.
♂	♈	1	7	54 p. m.
♀	♈	3	7	10 p. m.
"	♈	22	7	50 a. m.
♂	♈	1	2	43 a. m.
"	♈	11	11	26 p. m.
"	♈	22	2	56 a. m.
"	♈	30	3	51 p. m.

On August 1st.

♄	is in	♈	27°	45'	12"
♂	" "	♈	17	42	44
♂	" "	♈	25	31	20

BIBLE REVIEW

VOL. XVI

AUGUST-SEPTEMBER 1918

No. 3

Strive to Enter In

BY H. E. BUTLER

(Reprinted from "The Esoteric" of May 1898.)

"THEN said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii 23, 24.

★♣♣♣★ E quote the saying of the Lord Jesus, not as
 ♣ W ♣ proof of, but as an expression of, a great
 ♣ truth that should be considered by every
 ♣ one who is brave enough to undertake the
 ★♣♣♣★ gigantic effort to enter into immortality, or
 to follow the Esoteric teachings—one and the same thing.
 The meaning of the word "saved," in the question here
 put to Jesus, has become a matter of doubt, but that no
 such doubt existed in the minds of those who heard him,
 is shown by the fact that no further questions were
 asked.

The Gospel preached by the Lord was a gospel of life without the death of the physical body. In reference to the Christ the Psalmist says, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Altho all classes of Christians admit that

this text refers to the death of Jesus, yet we think none have had the temerity to claim that the soul of Jesus was really immersed in the hell of fire and brimstone, believed in for so many years. It has been said that he went there to preach repentance to the wicked; but however this may be, the concluding words of the verse clear up the question in regard to the physical body; "Neither wilt thou suffer thine Holy One to see corruption," is an unmistakable expression of the fact that the body of our Lord was not to go into dissolution.

God does not abrogate law; and it was because Jesus kept the law that he was exempt from corruption, and had power over death. He said, "I have power to lay it [my life] down, and I have power to take it again. This commandment have I received from my Father" (John x. 18); and we believe that his words fully justify us in saying that all those who keep the law as he did, whose lives are perfect, even as the Father in heaven is perfect, will, in every particular, obtain the results that Jesus did. He proclaimed himself "the way, the truth, and the life," and if there is any meaning whatever in his words, it is that he is our prototype, example, that he became the light of the world by showing man how to live and what would be the results of such a life.

The whole tenor of the Scriptures, from Genesis to Revelation, is centralized upon one thought; namely, Adam's fall and the consequent death, on the one hand; and on the other, salvation from that fall and its consequences, whatever they may have been. The Sacred Story makes it clear that Adam fell from the Paradise of God where he lived in the divine presence and walked and talked with his Creator; the Edenic state has been always used as a symbol of the kingdom of heaven, a place of abode of the saints, a happy unity with God the Father of all. It follows, then, that the word under

consideration, the word "saved," means to be delivered from the Adamic fall, to be restored to that harmonious oneness in the Eden of God. This is the central thought thruout the Scriptures; it is found in the beginning of the Old Testament, and, in the closing chapter of the New, in almost the closing verses, we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city" (Rev. xxii. 14). We may safely infer, then, that the term "saved," as it appears in the text under consideration, becomes a synonym of the word "restored."

Now let us inquire into our Lord's meaning when he said, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." These words seem to substantiate the doctrine held so long by the Mother Church; i. e., that a large portion of the human family are doomed to hopeless damnation. We do not accept this dogma; we believe that all souls will in time develop the power to keep the Covenant, to understand and apply divine law in their own lives, and will thus be able to "enter in," altho many incarnations may be necessary before they attain the capacity to do so. But Jesus was here talking to the individual organized intelligence, or, as we would say, to the incarnate man of the time in which these words are to be heard and received. With the prophetic eye of spirit he looked down thru time to a period of the world when there would be a people who could "enter in," and we believe that he referred to the present age.

There may have been some in that day who "entered in;" for when he said to his disciples, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi. 28; Mark ix. 1; Luke ix. 27), they evidently connected

his words with another saying of his in reference to his disciple John; namely, "If I will that he tarry till I come, what is that to thee?"* Obviously those who heard him understood him to mean that John would not die a physical death; had there been any doubt as to the signification of this query address to Peter, they could have asked further light relative to his statement.

Our Lord's answer to the question put to him in the first part of our text evidently implies that not all will be able to "enter in," no matter how zealously they try to reach the high goal of eternal life. And among us here we see a constantly recurring confirmation of his words; many come, zealous, earnest, and determined to live the life, but they have failed and gone out from us. Yet, dear friends, do not forget the emphatic utterance, "Strive to enter in;" for many, who in the beginning are doubtful of their ability to lay hold on the vital powers, eventually prove themselves more capable than the self-confident.

We now know the laws and methods necessary to the accomplishing of so great a work, and all they who are able to live the life taught, to make the sacrifices, to have the unselfish perseverance, will surely "enter in." In every case, we have found failure the result of lack of perseverance, of animal desires and passions which were too strong, or that it arose from an incapacity to understand and apply the methods. But you must remember that if you have zeal and perseverance, with honest devotion to God and humanity, there are methods for increasing capacity, giving understanding and mental power, and for developing soul and mind to where one

*There are many things in the last chapter of St. John, and especially in its last utterances, that bear unmistakable marks of corruption by the early church, yet much of it is undoubtedly authentic, and the words above quoted are in accord with the accounts of the other disciples.

is able to meet the requirements and to "enter in." It was because of this that Jesus urged so emphatically that every one who desires eternal life, should strive to "enter in."

Nor should we forget that this striving is unlike all other strife known in the world. All old things are to pass away and all things are to become new; therefore there should be a willingness, yea, a desire, that all the old sources of pleasure, the appetites and passions, the loves and hates, the hopes and aspirations, belonging to the old, should perish and pass away. This implies a condition of mind precluding the possibility of any earthly consideration—such as family, "father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also,"—being a cause of hindrance to the soul that would enter into life. Houses, lands, the consideration of wealth or of the emoluments of this world, must be all given up—not that they are to be given over to friends and relatives, but all these things should be dedicated to God and his work in the world, as instrumentalities for the establishment of the kingdom of God among men.

The founder of this work said to a friend who had begun business at the time that he himself did: "You have dedicated your life with all you have, are, or hope to be, to God?" "Yes," was the reply. "Since that time," he continued, "you have made a great deal of money, everything has seemed to turn your way, but I have given up the aspirations of this world and have been busy gathering knowledge; the time is at hand when my knowledge and your wealth will both be needed in carrying forward the work that the Lord would do upon the earth." And now we say to you, my readers, not that the time is coming, but that the time has come, when your wealth, if you have it, and all the powers of

your mind and body are needed in this great work. "He that is able to receive it, let him receive it." Are you able? Answer to the Spirit of God in your own soul.

You should remember that it is not one part of your capacity, or one part of anything that you may possess, that is required, but that it takes all that you have and are, or are capable of being, with the most strenuous self-sacrificing effort, day and night continually, if you would "enter in." If you think to give yourself and your personal efforts to the Lord, and at the same time hold to the riches of this world, you will hear the voice of the Master saying to you, as he did to the young man, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Neither let any one think when he has riches and freely gives them all, that he has done all that is required of him. No, it will require all your mental effort and all your powers, just as if you had given nothing. In the kingdom of God those that had riches in this world's goods will be as those that had none, and those that had none, even as they that had abundance; and all they will alike possess the true riches, whose life has complied with the requirement suggested by the parable of Jesus found in Luke xvi. 2-11.

It must be remembered that God changes not; even the reception of his Spirit is by and thru your own acts and efforts; and each one must be so zealous and devout as to hold that condition of aspiration which brings inspiration and consequent illumination, or revelation, so that the whole existence becomes a bright and shining light reflecting the divine life, mind, and will.

May the Spirit of the Highest illuminate your intelligence and guide you in all your efforts to enter into life.

The Truth

BY HENRY PROCTOR, M.R.A.S., F.R.S.L.



E shall know the truth and the truth shall make you free." This is one of the weightiest utterances of Him who

SPAKE AS NEVER MAN SPAKE

of things which had been hid from all ages and generations in God, and who is Himself the Truth, and "in whom all the treasures of wisdom and knowledge are hidden." But what then is the Truth? Many think that it is that form of doctrine which is held by the Orthodox churches, embodied in Articles, and crystalized into Creeds. But that this is not so, is proved by the fact that it brings no sense of freedom, but rather an added bondage, just as the orthodox religion did to its devotees in the days of our Lord's earthly pilgrimage. By them his name was cast out as evil. He was counted a blasphemer, and his authority over demons imputed to Beelzebub.

And there has been no true follower, no real disciple of His, who has not been excommunicated and ostracized up to the point that they really followed Him. For the world still "lieth in the Evil One," and still says, "Away with him; Crucify him." And so he is crucified on the same cross, and lives only because the Resurrection and the Life is in him, for when he died Christ became his life. So far as the world is concerned he is crucified, an alien, a foreigner, whose citizenship is not here, but in heaven. But being thrust out, he goes forth to the Despised and Rejected One

WITHOUT THE CAMP,

bearing his reproach. But this becomes to him "greater riches than all the treasures of Egypt." He has had a baptism of fire truly, but it has burnt his bonds and now he is free. The scales drop from his eyes, and he sees the truth which brings freedom from all limitation, as God himself is free. Dwelling in Love, he dwells in God and God in him, becoming a sharer "in the very nature of God, having completely escaped the corruption which exists in the world thru earthly cravings."* For it is these latter that hold men in bondage, but he no longer courts the world's favor nor fears its frown, for he has overcome the world. He sees it all as

A PASSING SHOW,

as unreal as a cinematograph, and as fleeting; here to-day, gone to-morrow. But this is only the negative side. It is possible to stop here, to retire from the world and leave it to go down the broad road to destruction. Many have done this—immured themselves in living tombs, as in monasteries, or as hermits in the desert. But this is not following the Master. This did not Jesus, but he showed himself every day to the world. He came into the world to save it, sent for this purpose by the Father. And just as the Father sent him into the world, so he sends us into the world, not to judge, but to save it. "Ye are the light of the world," not to be hidden away in any safe retreat, hiding our light under a bushel, but as a city set on a hill

WHICH CANNOT BE HID.

He went about doing good and healing all that were oppressed of the devil. He made the deaf to hear, the blind to see, and the lame to walk. The Spirit of the Lord God abode upon him, in order that he might preach deliverance to the captives of sin and sickness and death, for he healed all that were sick. And he that says that he

2 Peter i. 4 (Weymouth).

abides in Him ought himself also to walk even as He walked, teaching the same teaching, and doing the same works of power which "he *began* to do and to teach." And even greater works than these shall he do, because he is a joint-heir with Christ of the omnipotence of the Infinite. For as there is no limit to the power of God so there can be none to that of the Son of God, for he knows that while abiding in Christ God heareth him always. His power to help others is limited only by their unbelief, for this is that which limits God: "He cannot do many mighty works because of their unbelief." But to God-given faith, called

THE FAITH OF GOD

there is *no* limit, it is omnipotent. To it "*all things* are possible."

The most transcendent truth which can be uttered is this, that the man who lays hold on the faith of God becomes a sharer in all the attributes of the Divine nature. Is God omnipotent? So is he, for all things are possible to him that believeth. Is God omniscient? So is he, for he has an anointing from the Holy One, and

KNOWS ALL THINGS.

God's boundless truth is equally open to all. Let the inward eye, see; let the inward ear, hear. Enter into thine inner chamber and shut the door. Do away with the sense of separateness. Hold to the thought of your oneness. And "truth once conceived will grow into every atom of the body, transforming it from mortal into the immortal, from matter into substance." Not every one is immediately capable of this transformation altho all are potentially so.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe,
There is an inmost center in us all,
Where truth abides in fullness."

E Pluribus Unum

BY ASAPH

THE reason in man's being and the purpose for which he was created is to unite the realm of ideas with the realm of phenomena, to bring to earth that which exists in heaven and to incorporate in flesh the virtues of the Celestial world. This view is born of the fact that man is the offspring of a Creative Intelligence and as an ideal is perfect. But being placed in a fleshly form, in which relation consciousness is being developed thru sensation, he fails, in his childhood days, to recognize his divinity; and identifying self with the animal creation, which is governed by the senses, lives in the externals, pursuing madly the acquisition of wealth as well as pleasure; and dreams that death is the gate to heaven, which state he lost when his ancestor formed an alliance with the elemental world.

To awaken in the race a recognition of its inherent greatness and to train its mind to seek a higher path than that which is found in the pursuit of perishable things and evanescent pleasures, the Creative Intelligence thru messengers which were men, brought to man at different stages of his growth, certain rules of conduct, and methods of life, which rules and methods if followed to their ultimate, were calculated to open man's inner vision to the spiritual arcana as it exists in the world of Truth and Spirit. Yet it is plain, that to present to the undeveloped man, truth in the fulness of its

meaning, relative to God's purpose in man's creation, would be like feeding an infant with strong meats; therefore the nature of man and the purpose in his being is presented to his mind in events which seem to relate the personal affairs of individuals common to all peoples; and from this point of view man, like the child he is, is fed on milk; for if the true facts relative to man were disclosed to him in his infancy neither Judaism nor Christianity could have found a resting place in mankind. "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 13, 14).

It is an incontrovertible fact that man and God can not be separated, and that what keeps the protean man from unity with the Spirit of Truth is his ignorance caused by the love of self, the particular, sensuous, psychic self, that imagines vain things, and is not willing to give up those attachments that blind the eyes of the soul. However, as long as individualism governed by generation is the foundation of the social structure, it is impossible for the masses composing the various nations, to apply in a practical manner the laws and methods of self-culture that lead to the attainment of spiritual consciousness. For being free to think, to desire, to will, and to act, each person follows his inner monitor, reaping the results of his acts, which is essential for the development of the ego. Therefore it is plain that the gradual transformation of mankind from the sphere of fermentation to the realm of transmutation, must be accomplished by those who are individually evolved to a place to understand that a greater measure of life, and endless continuity in conscious being while in the fleshly body, can be realized only in a community of people func-

tioning as one man. True society is one body, and the body like the State, is an aggregation of individual cells. In this state of unity personalities in no wise lose their individuality, altho the labor in the outer sphere, whether physical or mental, is under the control of the State and each person receives everything needed to make life comfortable and even luxurious. In a rational State no one accumulates riches such as moneys, lands, cattle, or houses. No one is poor; no one, illiterate. No jails for inebriates or asylums for the insane are to be found in such a State, and there is neither sorrow, nor want, nor crying, among a people who are one in Spirit and Mind.

The inception, gestation, and birth of a nation follow the same law as that of the individual body of a man, and the people of God unquestionably will be brought together for the purpose of demonstrating the virtues of the heavenly world, as were the peoples who in the past exhibited the ignorance reigning in the kingdom of man. But while those early peoples expanded and grew only to be destroyed, the body that is to be formed is never to pass away, for in it the love of self, the love of the sensuous, mammon-loving self, is dead. And while the forces of life will exist in each of the members of that body the same as in the past, yet their energies will be turned into higher channels in order to feed the mind and cause it to perpetuate consciousness in useful existence and to dwell in that realm which is above phenomena and psychic being. "In the days of these kings [which rule mankind in the latter days] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand forever" (Dan. ii. 44).

At no time in the history of the race has man brought to such perfection the many weapons of destruction as at

present. And since his vanity has also reached a culminating point, he bids fair to destroy his own existence and to leave himself no chance of escape from total annihilation. His acts are the reflection of his soul, and seeing these fruits of his life he has no hope of ever establishing on this basis of self-love and mammon any structure but one like the present one, and therefore doomed to destruction.

Man's body is the passive agent of the indwelling soul; and the order, or rather disorder, reigning in the material world to-day, portrays the mind which produced it, and being vindictive and destructive it cannot be of God, who is a Benevolent and All-wise Spirit, but it must arise from the opposite source, evil. Man as the head of the terrestrial world has a definite function on earth, which is analogous to that which the Supreme Mind performs in the Universe; namely, he is to establish on earth material and spiritual order and harmony. By means of his body man is connected with nature, and by means of his awakened soul, with God, but as long as he is governed by one function of his organism; namely, the sex, it is impossible for him to fulfil his destiny, which is to be king in himself and on earth.

The race, as has been so often stated, is one great collective Being whose operation covers the globe; and this collective body being composed out of innumerable individualities must become associated and united in their operations over the earth, the same as individual man is united in his diminutive structure. This unification of the race, however, must be preceded by a small, comparatively speaking, organization or society, wherein there is no distinction of nationality and in which all are brethren conforming to the golden rule; thus demonstrating the beauties, advantages, and harmonies of a communal life, based on transmutation and in which the whole

group functions as one man. In such a State, thru co-operation, there will flourish all manner of industries, and arts, and scientific institutions—not for the benefit and vanity of isolated individuals but for the benefit and the good of the whole body. The collective wealth of this group will be used to subdue, to improve, and to embellish the wild aspect of nature. Work, therefore, will be a pleasure instead of a drudgery as is the case in the outer world. No one will feel anxiety, or sorrow; no one will suffer from psychic delusions; for being endowed with positive virtues, each will be sustained by that higher self which always beholds the face of the Father.

Individuality, among those who have reached true spiritual consciousness, is developed to a high degree; yet to fulfil the law of eternal progression and growth in the functioning of a greater man, it is essential to possess those social environments which elevate the individual above that sordid struggle which is so evident among the children of men, and which to a greater or lesser degree assails every Esoteric student living in the outer world. Therefore, in advancing Esoteric Ideals, it is advisable to return always to the consideration of a communal existence, where those who have outgrown the outer world could begin the new life in peace, to grow into that order and harmony which descends upon man from the Celestial sphere.

“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God” (Rev. xxi. 10).



Example

BY H. E. BUTLER

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URING the rise and progress of our civilization, the deeds of the good and great have been held up as examples to be followed or imitated. In many ways this has served important uses, the main one of which has been to furnish a short cut to a proper course of life without the labor of finding a reason for it. This, then, was good for persons who had neither time, opportunity, or even ability to think for themselves. It has furnished a standard of good to be followed up which was better than the average of those immediately surrounding us. It was also good for persons lacking individuality and moral integrity.

The effect was also good for people living under the law of generation, the character of children being moulded by the mental state of the parent prior to conception, and during gestation; so that even thru the cares of domestic life and the anxiety of gaining a livelihood, the ideal image of the great and good being constantly in mind as something to aspire to, thus producing an active desire in the child for a more exalted life and character than the one into which it was born. This would naturally in turn produce an influence which would affect rising generations. The same law is applicable to human beings that was used by Jacob while caring for his father-in-law's (Laban's) cattle. "And Jacob took him

rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink. And the flocks conceived before the rods, and brought forth cattle ringstreaked, speckled, and spotted." (Gen. xxx. 37, 38.)

The above is one of the strongest arguments that nature can give in the way of example; for it shows the power that the mind has over offspring from the time of conception. If cattle can be caused to give color to their offspring by placing before their eyes an image from which the impression is taken, then it follows that the same rule will apply to the human family, whether form, color or mentality be the result desired; color, so to speak, being given to the mentality of a child thru the ideal imagery of the parent: so that if they have in mind the desire to imitate only great and good persons, the same desire will be implanted in the minds of their children. Now all of the above arguments are in favor of imitators. But which think you is best or most desirable, to be an imitator or an originator? If you can not decide, a slight examination of two types of mentality may help you. Suppose we take for an illustration a Professor in one of our leading colleges. His proficiency consists in his ability to commit to memory the results and experiences of other minds; that is, that which other minds have worked out and formulated into the sciences: such as mathematics, astronomy, chemistry, physiology, anatomy, etc., etc. Now, all that is taught in our schools and colleges consists of the records of the discoveries and formulations of originative minds. Then it follows that to occupy such a position a person must be wholly an imitator; and in so far as he makes additional discoveries

they must be based on what has already been formulated by other minds; for if he makes a new departure it necessarily demands that he should organize an entirely new system. This would ruin his calling as an instructor in popular institutions until the new departure (which usually costs a man his reputation for a time) can be explored, thoroly understood and accepted by that most dreaded of bugbears—popular opinion, which invariably opposes what it does not understand. For this reason, in many instances during the past centuries, men in public positions have feared to launch upon the world new discoveries while they lived, consequently new departures were either not sought for, or left in manuscripts to be published after their death. So powerful is this idea of example that men in such positions, even in the present age, actually fear to make known any discoveries that would overthrow precedence. And whenever any one, no matter in what sphere of life, makes a discovery that is not based on popular precedence and happens to have persistence enough to bring it before the public, the pet cognomen of “crank” is applied to him. Or perhaps, if he stands high in the respect of the people, the pitiful decision goes forth that he has become insane.

So it is made apparent that, notwithstanding the fact that these Professors of the sciences are leaders of popular opinion, and instructors of the popular minds, and are the examples looked up to by the public, they are bound, restrained, and limited by the capacity of the popular mind to comprehend and adopt the ideas they advance. Then again, *example* being the governing law of the masses, they are mentally unfitted to think for themselves, therefore new ideas are not acceptable until they become venerable with age, and their authors dead and gone. The lower classes of humanity look up to and seek to imitate popular opinion and popular people.

This principle of imitativeness begins with the first lessons a child receives from its mother. How often we hear the mother say to the child almost before it is out of her arms, "See, such a one is looking at you—he would not do that, what will he think of you if you do such things?" Thus impressing upon the plastic mind of the child at the very foundation of thought the idea of imitation connected with fear of public opinion, and the desire to live for other eyes rather than to live and act its real nature; and impressing a disposition upon the child to be, and to act, that which it is not. Is not this living and acting a lie? In aiding you to decide which type you prefer, we would ask you another question. Which requires the highest type of mentality, imitation or origination?

By tracing this matter of imitation a little further we find the answer. We have seen that education is a method qualifying the mind for imitation. We discover that the lower the order of the race of people the more imitative they are. We may trace it even below the human species. The monkey can be educated to do anything but talk; so can horses, dogs, even swine; in fact every form of animate life can be educated to some extent. How intelligent(?) it sounds for a parrot to call its owner by name, and to say, "Polly wants a cracker." Parrots are educated to talk; mockingbirds, to sing. Nearly all birds and animals, and even insects, have been educated in some of the branches and have shown remarkable proficiency therein—even down to the pestiferous flea. (There is a vast difference between being educated and being learned.)

Now let us examine a little into the originaive mind. We see in all the lower order of animate life a degree of originality, but this originality is *not* because of conscious thinking individuality in itself. From the absolute sense

of the word there is no originality in any creature, until the mind powers have been developed to a high state of individualization; that is, the capacity to think and to reason out, and decide upon a course of action from its own conclusions. All apparent originality in the lower order of existence is by virtue of organism and quality of same, which is not of itself but of the creative mind that formed it. The wonderful sagacity so often observed in beasts and birds is wholly by virtue of their sensitiveness to the Creative Mind. The mind that is truly capable of weighing, measuring and formulating facts, is the only mind that can be originaive.

Truth is a knowledge of facts concerning things that have an existence. And all the facts accessible to man are the laws governing his own nature, in its triune relation to the universe. For all the laws of the universe act thru man (tho this fact is not generally accepted). Then those having a knowledge of these laws and a disposition to live in harmony with them, are, necessarily, the only honest and truthful persons. Then it follows inevitably that every person that is honest and truthful with himself and others, is in pursuit of knowledge. Knowledge is like gold and passes current with such persons under all circumstances. It was this condition of life that Jesus attempted to establish when he was here; for he said, "And ye shall know the truth, and the truth shall make you free." This utterance was made to the highest type of educated and religious professionals of his day. They understood it from the materialistic side, the same as all imitators do to-day. "They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." The same authority tells us that the fall of man from Eden (a condition of delight and pleasure) to a con-

dition of sickness, sorrow, misery, and death, was because of sin. Therefore if we put the two utterances together the inevitable conclusion must be, that sin being "the transgression of the law," to be made free, we must *know* the law and not transgress it. And as all law is from God,—for he made the laws when he made the world "and all that in them is," it matters not what laws exist, whether physical, mental, or spiritual, they are created of God, and it is necessary for us to understand them before we shall be able to live in harmony with them. So it is readily seen that in order for us to profit by the mission of Jesus, or to save ourselves from the numerous penalties of sin in its multifarious forms of sickness, sorrow, pain, and death, we must have a mind capable of weighing, measuring, and comprehending the laws that act upon and affect our lives in their triune relation to this world and the cause world. This, then, is what properly may be called an originaive mind, (a learned mind). While it does not originate anything in the absolute sense, yet it seeks knowledge from any and all available sources, formulating its own conclusions therefrom and acting upon them. It will readily be seen that if such a mind should formulate its own conclusions and then allow itself to be governed by the example of individuals, popular opinion, or any other consideration, its knowledge and conclusions would be of no value to it in saving it from the consequences of sin. "For all men have sinned, and come short of the glory of God," having been incapable of comprehending all law. In order to reach this high altitude of salvation the person must have the capacity and the disposition to discriminate between truth and error, just as men discriminate between gold, silver, and spurious coin. He must also have as much diligence in the pursuit of this priceless treasure, knowledge, as the gold-seeker has in the pursuit of wealth. Did you ever know of an instance where a miser would

ask the person who gave him gold, "Who are you? Where did you come from? What church do you belong to? What are your moral habits?" much less to inquire into the life and character of the person. The only question in his mind being, Is it *gold* that he brings? So, it should be with us. We have no right to question the morality or habits of life of any person who brings us a truth; the only question should be, Is it truth, and valuable to me? And if it is, you should take it and use it as your own. If a messenger of truth should come, which is it that you want, the messenger or the truth? If it is the messenger, then you should know all about his character and habits. If it is the truth he presents, then the other has absolutely no value to you. It was for this reason that the Nazarene said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 33-37). Jesus here implies that the fruit by which we should judge a man is his words. And he here also declares that one who is evil can not be a messenger of truth: and furthermore says that you shall judge by their words or by the truth they bring, not by what they eat or drink, or by their habits of life: that is EXAMPLE. See Mark vii. 15, 18, 19, 20. "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. . . . And he saith unto them, Are ye so

without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, that which cometh out of the man, that defileth the man."

No man can possibly, under any circumstances, follow another's example wholly, because the constitutions of men differ vastly, so do also their environments, (and the consequent necessities for life and health). *Good* is that which does good, and evil is that which brings forth evil results, circumstances always determining as to the results obtained from any act of life. That which is considered as one of the worst crimes known in civilization (that is, the greatest evil) is to kill a human being. Yet our law, and our civilization, and religionists, all consent that it is good to put to death a man that has killed another; because, were he allowed to live other lives would be endangered. Thus it appears from the decision of all, that circumstances may make even the worst of crimes good. While nearly all agree that it is not good to execute a murderer, yet it is decided to be good, because necessary to the safety of others. Therefore they admit that the greatest service to the greatest number is the real *good*. This is only an extreme example where *use* determines the quality of an act. On account of the great diversity of organic qualities of human life there never has been a man living, but who, if all his habits were known, would be condemned by some one. How many there are, even among his profest followers, that actually condemn the private habits of Jesus of Nazareth. For he ate flesh and drank wine. He did not use tobacco, perhaps because in his day it was not known. He not only ate meat and drank wine himself, but made wine for others to drink. (John ii. 3-10.) Paul also advised Timothy to take a little wine for his

stomach's sake. While we have no direct declaration that Jesus at any time ate meat or drank wine, yet he admits that it was proverbial of him among the people; see Matt. xi. 18, 19, where he quotes the words of the people concerning himself: "For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children." And when he sent his disciples to prepare for the last supper, he instructed them to say, "Where is the guest-chamber, where I shall eat the passover with my disciples." It is well known that under the law, the passover supper consisted of the flesh of a lamb, roasted, unleavened bread, and wine. Jesus here says, "that I may eat," virtually expressing by these words his intention, or desire, to eat flesh and drink wine.

The disposition to judge and to condemn is as active to-day as it was then. Amongst the thousands, yea millions, who profess to follow the example of Jesus, are there any that really do so? They pick out certain points *they* want to follow, which seem good to them from their standpoint of mind and body, and hold them up before the world as the examples of Jesus. And those to whose nature that one idea appeals, unite with them, and constitute a church, say, for instance, the Methodist. Another body holds another phase of his life as an example and that constitutes another denomination. The Baptist, another—the Universalists, another, and so on thru the category. They all know that they do not follow his example wholly, yet they make the principle of example the cornerstone of all their teachings. But you say to these, Jesus was poor, he wandered about like a common tramp, having no home, or as he himself said, no place to lay his head. He made no effort to accumulate money, or to lay up treasure. He went into the city in the day

time, and taught in the streets whenever he could get a hearing, and slept in public gardens at night. Much more might be said of the low estate of this man, but it is too well known to require repetition. And all admit that the change of circumstances has made it impracticable to follow this part of the example of Jesus. Yet in the blindness of their minds they are constantly seeking some one to imitate; and as soon as they find him, they invariably find something in his life, character, and habits to condemn him in their estimation—while he lives. But as soon as he dies they bury him with all remembrance of the things which they condemned, and begin to magnify, and even to add, virtues which he never possessed.

From the beginning of the history of the world down to the present time, they have condemned, and even executed as criminals, those who dared to seek the truth and to teach it publicly without regard to public opinion. They have just as invariably exalted and even deified these same persons after they were slain. Little wonder that Jesus cried, "O Jerusalem Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee." And again he exclaimed, "O generation of vipers, who hath warned you to flee from the wrath to come!" Why should he call the inhabitants of Jerusalem "vipers"? Was it not because of their venomous and poisonous tongues and wicked hands, in that they slandered, persecuted, and destroyed the messengers of truth that were sent to them? And why did they do it? Listen to the words of their teachers at that time, "Abraham was our Father, [we are the children of God]." They were imitating, or pretending to imitate, ideals they had formed and attributed to their father Abraham, and which may never have existed. For Jesus told them that they "made void the law of God by their traditions."

As we look out into the world to-day, we see this de-

mon of imitativeness and dead hero worship magnified a thousand-fold more than in the time of Jesus. Methinks I hear the words vibrating around the earth and from pole to pole, because of the poisonous tongues and treacherous dealings with the messengers, "O GENERATION OF VIPERS!!!" For few there be who seek knowledge for the sake of knowing the true method of life and attainment. How many are there in the world to-day who are ready to accept a truth from a ragged, dirty Crank? Yet there is not *one* among the thousands of eccentric characters in the world to-day who has not some truth that you have not; and which you need, and which in many cases would save you from falling into errors; and would open within the soul new windows for the light of God to shine into. Hero worship in the past was only a lower phase of the almost invariable rule among our people to-day, of seeking some person or persons to give them an example to imitate, in place of seeking the pure gold of truth regardless of the individual. But all with one accord invert the sayings of our dear Master Jesus, when he said, "Judge the fountain by the water," in place of which they judge the water by the fountain. What would you think of one dying with thirst, if, when you bring him a glass of clear, pure, sparkling water, instead of quenching that thirst he should begin to question, "Where does this water come from? Is the spring nicely walled up? Has every particle of sediment and uncleanness been taken out of it?" And we answer No!! it runs out of the dirty soil; there are no beautiful rocks, no lovely green, surrounding this spring; there is even a dark sediment in the bottom of it; and he should reply, then I would rather die with thirst than to drink this water? Such is the condition of thousands to-day. They all come under the condemnation of the words of Jesus, when he said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and

with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. vii. 1-5). The same conditions are very active among the religionists and moralists now, that Paul discovered in the early church at Rome. In his letter to them we read, "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, HE shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. *Let every man be fully persuaded in his own mind*" (Rom. xiv. 2, 3). Thousands of the religionists and moralists of to-day, even those who claim to be followers of these teachings, *do* judge and condemn in these things. Thus, "Out of their own mouth are they judged and condemned."

There is no one evil that is more prevalent and certainly none more productive of evil results in human life and thought, than this following of example. It fills the world with hypocrites who profess to be following the lead of the great and good, but are not. And the admission by nearly all leaders and teachers that it is impracticable wholly to follow the example of any exemplar (even Jesus, the greatest of all), opens the door for what might be called a milk and water religion, a slipshod go-as-you-please course of life--providing you keep a smooth front to popular opinion. It is this which binds the world in ignorance and creates a fear to seek for knowledge, the only true goal. Thus the people are de-

prived of the practical benefits of any truth that true benefactors may have offered them, from all the great masters down to the time of Jesus, and all that may have been offered to them from that time to the present. It keeps the eyes of the mind fixt upon the things of the past, looking down towards the age of ignorance and superstition, to find knowledge and example in those far below in race unfoldment; thus dwarfing the intellect, and distorting the soul consciousness. The inclination and habit of imitating others must inevitably produce diseased states of the body as well as of the mind. One of the greatest truths that the Christian and the Mental Science Healers have brought to the world, is, that disease is error of the mind, or, a falsity believed. Whatever error exists in the mind reacts upon the body, and produces derangement therein. That is to say, if a person whose mental tendencies, organic qualities, and organic form, adapt him for one sphere of action in life, attempts to live, act, or think like one of a different organism, no matter how high or exalted the plane of his thought, it will inevitably produce derangement in his normal condition, which is disease. There is no doubt that those who read this article will say to themselves, "I do not wish to associate with any one who does not lead a correct life." The answer that I would give to such is, that it is not necessary that we *should* associate with those from whom we obtain knowledge. In seeking associates we choose those on our own plane of life and thought whose natures lead them into similar habits, and not our superiors. We are satisfied that if one of the highest angels should come to earth and take on a physical body, and should begin the work of teaching and leading the people into higher spheres of knowledge, in order to keep that body in a fit condition for use, he would be necessitated to indulge it in very many ways that would be evil (wrong) for you. For as circumstances change the relations of an act to

make it good or evil, therefore the circumstances of such a life would be in such marked contrast to yours, that it would be a constant source of condemnation. We have had opportunities to know, that if the high and holy ones of the heavens, "the souls of just men made perfect," were where their habits of life were wholly known to the best people of our land, they would be condemned in many things, because the people would judge them by themselves. Never, until you cease to follow example, can you profit by the words of Jesus, "Ye shall know the truth and the truth shall make you free." For the words of the apostle are true, "The last enemy to be destroyed is death." He also says, "The wages of sin is death" and, "Knowledge and obedience to truth is life."

Some will query as to just what is meant about circumstances creating the law of good and evil? It is this: Persons under certain conditions of life are imprest by the inner and higher consciousness that it is wrong for them to use tea, coffee, or tobacco; with others the same impression will include in the catalog flesh food, and with others even cooked food of all kinds, and some have gone so far as to live exclusively on fruits. Now this was necessary to them, or their higher consciousness would not have imprest them with the idea. But that pernicious habit of imitation causes them to judge everybody by themselves. Thus they come under the head of judging and condemning the high and holy Jesus of Nazareth. But if these persons can give their whole attention to their own affairs, and let God and the Spirit (not themselves) judge others, the Spirit will lead them on from step to step until they reach a point where every thing in its order may be useful to them; where they will be conscious of the actual needs of the physical body and the effect upon the mind, so that they can use, that is, make useful, anything that circumstances demand. Paul claimed to be there when he said in I Cor.

vi. 12. "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." He here evidently declares himself capable of using any and all things, and not becoming subject to anything. Take for instance the power of habit: if he saw there was a use in drinking wine he could do so without being forced to drink it from habit. He even recommended his "son in the Lord" (Timothy), who was a teacher of the people, to "take a little wine for thy stomach's sake." Now this does not necessarily give license for excesses—quite the reverse.

Of course those persons whose minds are incapable of an intelligent thought and who are like the monkey or the poll-parrot, mere imitators without reasoning powers, might seek, thru these teachings, to excuse themselves for extreme indulgence, but this is entirely owing to the pernicious effects of being taught to imitate. But we, who are men and women, mentally worthy of so exalted a classification, are able to discriminate between the use and the abuse of all things. Few there are among those who have started on the road of attainment, who have reached the height that the Apostle Paul claimed for himself. Therefore it is necessary for them to abstain from many things until they have purified the body and the mind, and gained control of their appetites, passions, and desires, and are sufficiently strong in their divine manhood and womanhood to use all things and be used by none. It would be well if each of you would remember that important injunction of the Apostle Paul where he says, "For as many as are led by the Spirit of God, they are the sons of God. . . . and if children, then heirs; heirs of God, and joint heirs with Christ." And again in Rev. xxi. 7, "He that overcometh shall inherit all things." If we are to inherit all things then all things are ours—for use. All things will cease to be ours, as soon as we show ourselves weak enough to abuse them.

Again, it is necessary for us carefully to discriminate between being led by the Spirit of God and being led by spirits that come bringing names of those whose character the world has thought worthy of imitation. For in every instance where you accept the guidance of the latter mentioned, you will be deceived and misled. Remember, that the Spirit of God, or any of his holy messengers, will never claim any authority, but will appeal to your intelligence, causing you to perceive the right or wrong of your course. Any one, be it spirit or mortal, who demands that you be obedient, as a servant, or that you imitate the example of another, thus requiring blind obedience without knowledge, is of the devil (the evil that will mislead and destroy you.)

Many good, honest men and women have imbibed egoistic ideas by judging others for not doing as they do; forgetting that what is good for one may be evil for another. This pernicious teaching of example has been a most prolific source of evil to cause people to judge others; when in doing so they not only condemn those below themselves in spirituality and moral culture, but just as fully do they condemn those far above themselves. While it is true that even nature is imitative, as in the case of the cattle which conceived before the ring-streaked and speckled rods, it must be remembered that this is purely an animal function and the means by which the mundane forces preserve order. But those who wish to be more than an animal, may rise in the dignity and power of their manhood,—yea more, their divine sonship,—and take the name of God, that is, the elevation of the will to oneness with the Divine will, by which they will be enabled to say in the meaning of that name, "I WILL BE WHAT I WILL TO BE." For those who have thus taken the name of God cannot afford to be servants by following the example of another, or mere animals by imitating the ways of others.

In all the efforts that have been, and are still being so vigorously put forth against The Esoteric, the only point worked on has been what the "Lea ler has done," or, is doing. This, to any sensible person, is most ridiculous. It is as much as if some one should say to you, "Why I would not eat that bread!! the wheat grew is the dirty ground!!!" Another comes along and says, "Yes, and not only so but the farmer threw the cleanings of his stables over the ground after the wheat was sown!!!" Would this be a sufficient reason for you not to eat it? Do you want the bread of life (knowledge of truth)? We willingly give you the best we have. Judge me by my "fruits." I do not claim to be any better than Jesus, maybe not so good. I may eat flesh, drink wine, and even smoke tobacco; and in so far as I MAY deem them useful to me, I shall use them, and if I do I shall not get "behind the door" nor into the closet to do so. Neither shall I allow any one to persuade me to use, nor to dissuade me from using, anything I find necessary to me. I am not making an effort to present my personality to you for your acceptance or rejection; that you cannot have. My person has been given to God, to be his instrument thru which to form useful thoughts for those of his people who are wise enough to take and use them. We do not give you the person, no! nothing but the golden words of Truth. If you want them, it is well; if you do not, it is just as well as far as we are concerned.

I have written thus, because so many persons writing to me say that they have been told that I smoke; as if that would be a sufficient reason for them to reject the truth which the Spirit has sent thru me. This reminds me of an anecdote I once heard told by a minister in a Methodist prayer meeting. It was this: A very pious old lady, who was also very poor, lived alone in a small hut. One day, having nothing in the hut to eat, she knelt down and

prayed aloud for bread. Some mischievous young fellows, happening to hear her, ran and bought several loaves, and on coming back and finding that she was still praying, threw a loaf down the chimney; whereupon the old lady exclaimed, "Thank God for that!" Then they threw down another and she thanked God for that, etc. After a little while the boys knocked at the door and met the old lady who was very ready to tell them the wonderful answer to her prayer for bread. They said to her, "Why, you are foolish, we brought the bread." She answered, "Well, God sent it even if the Devil brought it." Are you praying for bread? Are you as honest at heart as this old lady? When it comes to you can you thank God for it, even tho to you the messenger bringing it is a devil? True to divine law, whatever messenger God sends, will deliver the good that he intends, *if you will receive it*. Remember the words of Paul, "Who art thou that judgest ANOTHER MAN'S SERVANT to his own master?"

I dislike very much to speak of myself, but owing to there being such an idea in the minds of even our best people, and an inclination to REVERSE the words of Jesus and judge the fruit by the tree, we have taken this occasion to answer once for all. I have the comforting assurance in my soul that I PLEASE God and that to do so is to displease man, but even so I do not care to change. For that assurance is more to me than all the possessions earth can give. Altho men may slay this body, they cannot touch me. I know for myself that I do His will. You cannot know that for me, but you can know it for yourself, if you dedicate your life to him and obediently follow the guidance of the Spirit of God. But Jesus warned you as much as he warned those with whom he associated what would be the consequences of a life of obedience to God, and not to man. Jesus said, "If the world hate you, ye know that it hated me before *it hated* you" (John xv. 18).

The Search For Truth

BY ENOCH PENN

(A Sunday evening talk at the Esoteric Fraternity.)

THE Spirit of God said to the people, "Behold, ye trust in lying words, that cannot profit" (Jer. vii. 8). The people to-day, perhaps more than ever before, are saying, "I want the Truth." "I want to know the Truth." And there are so many teachers, so many cults, so many isms, that the minds of the people are confused; and they are saying, "How can we know the truth amid all this confusion of tongues, this babble, in which so many are teaching so many different things; how can we know the truth?"

One does not need to know all truth, but to know those truths that are of use. There is THE truth, and it is for man to find, but few, however, have found it. By THE truth we mean the one truth vitally important to man. The Lord Christ came and said, "I am the Truth," in other words, "I am the embodiment of the one great, vital truth in nature." And what is that one great truth in nature? When God created the world and man he declared his purpose in creation. That purpose was expressed in the words, "Let us make man in our image, after our likeness; and let them have dominion over all the earth." That was the great truth of which the Lord Christ was the embodiment, and caused him to say, "I am the Truth." Why do we say that he was the embodiment of this great truth, this great, central truth in creation? Because he had become that which God's

words declare man is to become; he had become like God his Creator, having dominion over the earth. He manifested that he had the dominion in that all things in nature obeyed his spoken word.

Because men have not realized that God had a clearly defined purpose in creating man, they are all in uncertainty as to the reasons for the things which they see and hear. Because the Creator had determined that man, for whom the ages were made, and for whom all nature exists, should become like unto him, all things in nature were set in motion to accomplish that purpose. For this reason it was written, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Therefore, as we look back over the history of the world, we see that everything has been moving to develop man toward the Godlikeness and the dominion over nature that was designed concerning him. Thru fear he has been urged and driven to action; thru hope of pleasure he has been drawn forward. And all that urging and driving has been to develop the mind to where man can grasp the purpose of God concerning him, and to where he will have the strength of will and of character to apply those methods which will develop in him the characteristics, faculties, and powers, that will enable him to become like God and to dominate all Nature thru his spoken word. Thruout the ages man has been developing mind; and now the powers of the mind of man are developed, we believe, as they have never been before. In the past there have been a few isolated individuals who have had great minds, but to-day the masses, even the common laborers, have developed to where it is possible for them to think, to know, and to understand those things that centuries ago belonged only to the most highly developed persons. This surely points to the fact that

the time has come when man, many men, have reached the point where they can understand the Divine Purpose concerning them, and can apply themselves to ultimate that purpose in their lives, to attain that Godlikeness and dominion that was designed for them in the beginning. We have no doubt that this is the basis of that continued inquiry on the part of so many persons, "What is the truth?" And so they go to this teacher and to that teacher; and they study books; and they search high and low for knowledge.

There came centuries ago one who knew the truth, one who was the embodiment of the great truth of God's purpose concerning man. He came for the purpose of living that truth, manifesting it in his life, and teaching it to the people, but how few there are who will listen to his words and try to put them into practise. So many are like certain of the Hebrews of olden times, who said to their prophets, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. xxx. 10), Why? Because the truth was something that it did not suit them to practise. It is very nice to go to a teacher who tells us pleasant things. And so, any philosophy of morality that does not demand strenuous action, or self-denial, that demands nothing that is contrary to the impulses of the carnal nature, is acceptable to most people. But the statements of the Lord Christ, which demand that the body, with the impulses of the carnal nature, shall be held under restraint, do not attract the people. The practise of these things is hard, and the people turn away; but there, in the Bible, the book that teaches us God's purpose concerning man, is to be found the truth that man needs to know and to practise, to make life worth living. There are more Bibles in the different homes than any other book in existence. Do the people search the Bible to find the truth? Do

they not rather ignore it? Yes. And why? Because it teaches them something they must do, some effort they should put forth, some sacrifice they should make. They should change their ways, as the prophets said. But they do not want to do this, they want only some nice bit of philosophy which they can talk about, something that will make them pleased with themselves as they now are. But the Lord Christ, who was the embodiment of the truths he taught, taught them that they could attain that more desirable state of existence only thru strong efforts of self-restraint and self-sacrifice—and the people turned away. This is not what they want, and so they not only turn away from him who was the embodiment of truth, but they turn to teachers who comfort them with false words, sophistries, and who hold out to them the hope of getting that which they desire thru no great sacrifice of their own. The Lord Christ said, in effect, to the people, "You must sacrifice all you have, if you would attain this ultimate that I hold out to you. You must be born into a new consciousness; you must amend your ways and doings; you must sacrifice all that is dear to the carnal nature." This seemes so hard that the vast majority of the people conclud they do not want it; they want something more pleasing.

But we believe, as we said, that the time has come that there is a people on the earth who are now able to grasp the fundamentals of the Divine Purpose concerning man, and to live according to that purpose. And it is because of this that the Esoteric Work is being carried on. Because the teachings of the Lord Christ had become so garbled by the would-be teachers, it was necessary again for a man to come to earth who would gain, by painful experience and effort, a knowledge of the truth, even as did Jesus, and who would know the true knowledge and understand all that Jesus really taught. And

one came, who lived the teachings, gained the knowledge, and restored to the world that knowledge, and the teachings of Jesus in their original purity.

It is a psychological fact that if a person, in reading a statement, gets a certain idea concerning its meaning, no matter how often he may read that statement afterward, the same idea will persist, and yet that idea may not be presented in the statement at all. It may be something quite contrary to the statement. The Lord Christ said, "If a man keep my saying, he shall never see death." Millions of Christians have read these words. Are there any that believe them? A few, perhaps. In reading this statement the meaning usually put into it, if permitted to have any meaning, is, "If you accept me as a vicarious atonement for your sins, you shall go to heaven when you die."

If the teachings of the Lord Christ are followed perfectly by anyone that one will never see death, and this he plainly stated. The truths which the Christ taught have been again given to the people thru the Esoteric publications, in such clear, simple language that children can understand them; and because the child mind has not been warped by preconceived opinion, children at times perceive spiritual truths even more clearly than grown persons.

There is one thing which has not been recognized by many persons; namely, the power of the thought-atmosphere we dwell in to affect our consciousness. We may live the regenerate life as taught by the Christ, and overcome and control this carnal nature to a very great degree, if not wholly, yet the power of the antithetical thoughts of other minds to affect the individual mind is such that it will be necessary for many minds to be united in one place to make proper conditions in order that there may be a full realization of the truths taught

by the Christ. By a full realization of the truths we mean the attainment of the ultimates that the Lord Christ set before us. We are informed that "the last enemy to be destroyed is death." And again we are informed that it is only by a united effort that death shall be overcome. This is declared by the Psalmist in the words, "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . For there the Lord commandeth the blessing, even life forevermore."

While experience gives strong evidence, that one can accomplish the beginnings of the regeneration much more easily in one's normal surroundings, can get control of oneself more easily, yet a gathering of God's people out from the world conditions of spiritual darkness and unbelief, becomes in time a necessity. For being separated from one another they are more affected by the world mind. So, the time will come when God's people must gather together in one place, that by their united efforts, they can make and maintain conditions which will enable them to make real those things which they know to be true.

It is true that there are weak ones who feel that they cannot accomplish anything out among the people, and who think that it would be a help to them to be among those gathered out from the world, but when these come here they find that they have been deceived by their feelings. Experience proves that it is not the weak ones who are discouraged that should come, but it is the strong ones, able to help, who will succeed among us. For the work demands helpers, not dependents.

They are very few who believe in the possibility of the body living on indefinitely. They say that it is the course of nature that everything must grow old and die. Yes, it is the course of nature for those in generation. But the Christ came to teach the regeneration, which lifts one out

of generation, to where the sentence of death is nullified.

It seems that the time has not yet come for the gathering of God's people, yet we must labor on faithfully, day by day, to the limit of our powers; and we see nothing more important than to send out into the world these teachings of the Lord Christ,—to send them out with the hope that here and there a soul may receive them, perceive the truth and proceed to live it. And so, we labor on, publishing the thought, the truths, and, meanwhile, with all our heart and mind striving to practise His teachings, thinking them and living them, as well as publishing them, with the hope that there will be found those who will lay hold upon them, and in God's own good time, gather together in one place, and actualize the teachings of the Christ. And it shall be then, when the overcomings are fully accomplished, and the attainments are made, as it is written, "There shall be no more curse, neither sorrow nor crying, for the former [evil] things are past away, and God shall be their God, and they shall see his face, and his name shall be in their foreheads."

"Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear."



I CORINTHIANS II. 10

BY FLORENCE A. COOK (Africa)

"UNTO us God revealed them thru the Spirit."

SHINE! Truth Revealed! thru this clouded life,
And throw a glory o'er its duteous round,
By gleams reflected from the life to come,
Dispelling thus the danger of our wandering.
Of daily duty point the way so narrow
Which of all paths is that of overcomer
And can alone give peace.

Peace

BY PHEBE HART

IN these days when peace has been taken from the earth, we remember the words of our Master to his disciples, "Peace I leave with you, my peace I give unto you." Every one desires peace. Usually the idea of peace is associated with idleness, but peace is not idleness. To be at peace is to be permitted to carry out one's designs without disturbance.

The peace which all the peoples of the world seek is that peace which enables them to go their way without hindrance or disturbance. That peace which we, as children of God, seek, is likewise that freedom from disturbance that will permit us to go our way. But our way is not their way; likewise the peace we seek is not the same as the peace they seek. The peace we seek is freedom from disturbing emotions, desires, and sensations of the carnal nature. By the carnal nature we mean, man as he was born; it is the consciousness of the flesh only. Those dwelling in this consciousness do not really seek peace, but they seek sensation in gratifying and indulging the desires and emotions of the body; some times they seek these to very great extremes. They seek not the peace that we seek, because there is in our peace, to the carnal nature, monotony. But we who seek to follow the Christ into the regeneration, seeking to know God that we may attain to eternal life, desire that peace that is a perfect poise of the whole nature, that

is not disturbed by this or that occurrence, or by what this one or that one does. But resting confidently in God's care, in his power, confident in his love, we go quietly and steadily forward doing the work that our hands find to do. And in doing the work we have thought many times of the words, "Son, go work to-day in my vineyard."

It seems that the Father does not usually lay out a definite work for one, but we are left free to choose the work according to our own qualifications, desires, and characteristics. And it is well if we are laboring faithfully to accomplish the Father's work. We cannot do the Father's work if we are not at peace within ourselves, and we cannot easily be at peace within ourselves unless we are at peace with others. It is true, there may be antagonisms against us and yet we may remain serene and at peace, because we know that we are honestly and faithfully trying to do the Father's will and work, and we are conscious that we have his loving care.

It seems that above all things—perhaps that is putting it too strong—but it does seem that above all things, we should have the peace the Christ spoke of to his disciples: "My peace I leave with you, not as the world giveth give I unto you." Not that state or condition the world calls peace, but "MY peace;" this peace we have a right to assume, comes from an absolute trust in God's loving care, which trust fulfils the admonition of the prophet, "Casting all your care upon him, for he careth for you." That is a thought that ought to cause our hearts to lay hold upon God with renewed love, with renewed confidence, that he cares for us. I doubt not that the time will come, as we rise and turn away from this carnal consciousness to the consciousness of the soul, which sees and knows and senses the things of the spirit-world, when we will be surprised to find the fulness of love

which those in the heavens have for us. We know how many, many times, when saddened, or distressed, or burdened, those in the angel realm come near to whisper thoughts of comfort, thoughts of peace, thoughts of consolation. And we perceive that they treat us as a fond mother would treat her little child, with such loving care that we can hardly understand it. And when we realize the tender, watchful care that those in the heavens have for us, have over all who are seeking to know God's will that they may do it, how much better it is that we turn wholly to God and rest in quiet confidence in him; for as the prophet said, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." Return! return to God and rest in him. And now it remains for us, if we would have peace, that peace which the Christ gave to his disciples, to turn to God with the quiet confidence of a little child to its mother; for he sees and knows and cares about all the things which affect us.

There is such a thing as a great and abiding peace. The Bible speaks of that peace which flows like a river, steadily, quietly, calmly on; and so, if we turn to God and rest in him, our peace may flow as a river; and then life will be well worth living. I remember one time, as I was awakening, that I was conscious of being somewhere in a dream state, speaking to a number of people and saying, "God has so arranged things that life may be one long joy." Yes, God has so arranged things, if we will do our part, if we will turn wholly to God and rest with quiet confidence in him, that life may be, and the time will come when it will be, one long joy. One time, as I lay in my hammock, an angel form stood before me, and I asked, quite spontaneously, "Are you happy?" and the answer came, simply, "We have a full joy." Yes, and that joy awaits us, awaits all who will return to God.

And so we find that the door to that realm of peace is open to us, but we must do our part; and when we have done our part, turned away from the disturbing things of life, and have laid fast hold upon God, then we shall have that peace that flows like a river—a peace which the world cannot give.



Editorial

★✠✠✠★ Here, in the Fraternity, occupy, as it were, an Observation Tower, and from this point we are enabled to look out and see the needs of the people. Daily we are receiving and answering many letters. Now, a large part of these letters are from persons who are interested in and trying to live the regenerate life, and many of them write to us for suggestions of help in their efforts; and they naturally, therefore, tell us of their desires, needs, etc. And it can readily be seen that we are in a position to see the true state of the people and to see the dangers which threaten God's people. At the present time, we are sorry to say, that there is a plaint sounding far too often in the letters; namely, the desire for a "Leader," the constant out-reaching of many of the people for some person to follow, some personality to admire and worship, some one to deify. We wish to call attention to the article by Mr. Butler, entitled, "Example," reprinted in this issue of BIBLE REVIEW. In this article Mr. Butler asks, "Is it the person you want, the messenger who brings the truth, or is it the truth?" And we ask again, "Is it the person you want, or is it the truth?" If it is

the person, then surely you need have no difficulty in finding some one to follow, for there are all kinds of teachers in the world to-day; they are as thick as bees in a hive and all buzzing and looking for followers. Then go and follow them, you who will, cease to think for yourselves and become automatons, but remember the words of God, thru the Scriptures, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

There are many false teachers arising, desiring to lead the people, but the Lord Christ said, in speaking to his disciples, "And if any man shall say unto you, Lo, here is Christ; or, lo, he is there; believe him not: for false prophets shall arise, and shall show signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand" (Mark xiii. 21-23). With all the false doctrines that are being preached in the world to-day, the people are passing thru a time of danger, and so we say to you, in the words of the Christ, "Take ye heed!" lest you be led from the true path. You have a "Leader" in the Lord Christ, and need no other. Listen to his words: "My sheep hear my voice, and I know them, and they follow me;" "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." Now if you do not want to be deceived and misled, then listen to the words of the Christ and do not go hunting some stranger to follow. Study his words in the Bible and study the Esoteric teachings and try earnestly to live the regenerate life. Take the Lord Christ for your leader; shut yourself in your closet and look to and ask the Spirit of God to make you know His will concerning you.

Some have written us that they are "ruined without a leader," that they had so much confidence in Mr. Butler,

that they would have been willing to do anything that he said to do. If this is true, then tell us, Can you find anywhere in his teachings, where he told you to follow any leader? any man? You know that you cannot. In all his teachings he continually kept before the mind of the people the need of looking wholly to God and to the Lord Christ. In the article, "Example," he very emphatically says what he thinks about the inclination to seek some person to imitate and to look up to. He offers you the Truth as revealed to him by the Spirit of God, and if you will take the writings that he has left, the books that the Esoteric Fraternity are publishing, and study and practise these teachings carefully, you cannot go astray. For these teachings were sent into the world to help God's people and to show them the way in simple, clear, and unmistakable terms.

If you will study the words of our Lord in the Bible and live the regenerate life as taught in the Esoteric teachings, earnestly desiring to know and to do the will of God then you will learn to know the Master's voice and will not follow the voice of a stranger. But remember, the mission of our Lord to earth was to teach the way of the Regeneration, and he said, "I am the door: by me if any man enter in, he shall be saved;" "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Then in order to know the voice of the Christ and to follow the path safely and enter by the true door, it is necessary to live the regenerate life, the same as the Christ lived (to conserve within the body all the life, all the sex-fluid, generated in the body), and to overcome within yourself all the appetites and passions of the physical nature. If you will do this you will be led by the Spirit of God, and your desire for a leader in the flesh will pass away, and there will come a

time when, "Thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

Those who have lived the regenerate life to where they have a consciousness of the guidance of the Spirit of God no longer desire a leader in the flesh, for they are very conscious of the Master and the Holy Ones of the heavens, of God and his angel messengers. If you want Christ for your leader, if you want to be one of his sheep and be led by him, then live the regenerate life, seeking ever perfect purity and righteousness, and holiness unto the Lord. And all will be well with you and you will dwell in peace and safety, no matter what trouble and distress may come to the world, no matter how the nations broil; your calm will not be disturbed, for you will know his voice and follow it.

May the Spirit of God watch over you and hold you in the true path, and keep you from being led astray, after false teachers; for "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord."



EDITORIAL NOTICE

IF there are any of our readers who have copies of the book, "A Dweller on Two Planets," which they desire to sell, and they will communicate with us, we shall be pleased to purchase the same. We will allow them, either in credit or in cash, the original price of the book, \$2.15, with an additional amount to cover the postage for sending it to us.

Time of Cusp Transits
Washington, D. C., U. S. A. September, 1918.

Body	Enters	On	h.	m.
		day		
☾	♈	1	7	45 p. m.
"	♉	4	5	49 a. m.
"	♊	6	5	27 p. m.
"	♋	9	6	12 a. m.
"	♌	11	6	41 p. m.
"	♍	14	4	54 a. m.
"	♎	16	11	6 a. m.
"	♏	18	1	18 p. m.
"	♐	20	0	59 p. m.
"	♑	22	0	20 p. m.
"	♒	24	1	24 p. m.
"	♓	26	5	38 p. m.
"	♈	29	1	18 a. m.

☼	♊	23	3	37 p. m.
♂	♋	25	3	24 a. m.
♀	♌	9	9	59 p. m.
"	♍	28	9	4 a. m.
♁	♎	6	2	17 a. m.
"	♏	12	7	55 a. m.
"	♐	17	8	29 a. m.
"	♑	22	2	53 a. m.
"	♒	27	1	28 a. m.

On September 1st

♂	is in	♒	16°	27'	36"
♀	" "	♑	0	23	58
♁	" "	♏	18	50	9
♂	" "	♎	25	52	6

Time of Cusp Transits.
Washington, D. C., U. S. A. October, 1918.

Body	Enters	On day	h.	m.
☾	♊	1	11	38 a. m.
"	♋	3	11	36 p. m.
"	♌	6	0	20 p. m.
"	♍	9	0	56 a. m.
"	♎	11	0	56 p. m.
"	♏	13	7	46 p. m.
"	♐	15	11	33 p. m.
"	♑	18	0	6 a. m.
"	♒	19	11	13 p. m.
"	♓	21	11	4 p. m.
"	♈	24	1	34 a. m.
"	♉	26	7	47 a. m.
"	♊	28	5	35 p. m.
"	♋	31	5	37 a. m.

♄	♌	24	0	25 a. m.
♀	♑	16	8	50 p. m.
♂	♐	2	3	35 p. m.
"	♑	9	10	46 a. m.
"	♒	17	10	17 p. m.
"	♓	28	2	0 a. m.

On October 1st.

♂	is in	♈	3°	26	44"
♂	" "	♎	2	56	59
♂	" "	♏	19	55	18
♂	" "	♐	26	11	32

BIBLE REVIEW

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The Esoteric Teaching and Ultimate

BY H. E. BUTLER

(Reprinted from "The Esoteric" of March 1898.)

"I came out from God, and return to God."

THE Esoteric teaching is distinguished from that of other systems by the fact that it is not bound to any one line of thought that has been or is now before the world. It is open to receive and to embody all useful truth, from whatever source it may be obtained. We employ the term "useful" in view of the object set before us; there are, of course, many useful truths that are not useful in the direction of our efforts and objects.

The truths taught in this movement are not, by any means, necessarily new ones; for the idea of a new truth embodies the thought of a creator, and, therefore, there can be only the unveiling of facts in nature and the laws of the God of nature. It is true that there are a great number of facts set forth in the Esoteric teachings that are entirely new to the literary and scientific world, many of which are being transformed and embodied to suit the uses of various writers of the day. However, a detached

truth may become a great error when it bears improper relations to other great truths, and, therefore, it becomes the work of THE ESOTERIC to build together the many great truths into a system of practical utility to all those seeking God-likeness—a returning to God and obtaining a consciousness of his mind and will.

So great a work as we have just outlined is beyond the capacity of man in his present state of unfoldment, and, consequently, the Esoteric teaching must be, in its arrangement of knowledge at least, an inspiration or revelation from God; and being so, it is a complete system—like a giant machine, every wheel is essential to every other wheel.

The statement sometimes made by so-called advanced thinkers is not a correct one, that “a truth of to-day may not be a truth of to-morrow,” for absolute truth is unchanging: while that to which it relates may be changeable, yet the truth remains. Therefore those who follow the Esoteric teachings to the highest ultimates, will find that, before they can stand upon that high eminence, it will be necessary to aggregate the truths of all former systems, and the quintessence thus obtained, shaping itself into a harmonious whole must qualitate all their life, thought, and action.

Accordingly we take as the foundation principles of this movement the revelation found in the Scriptures from Genesis to the Apocalypse, and constructing upon this a complete system, a clearer understanding of Revelation is obtained than has been in the world before. The code of morals, ceasing to be an arbitrary requirement, is an intelligent compliance on the part of the individual with unchanging law; therefore morality becomes truly moral, and righteousness, truly right living.

On entering the Esoteric life, it is necessary that one begin with the higher morals; recognizing the necessity

of harmony with Divinity and of an intelligent life (which alone elevates him above the beasts), the individual must hold subject to reason all former beliefs and ideas, and keep ever before his mind the thought expressed by our Lord in the words, "Ye shall know the truth, and the truth shall make you free." If he recognizes the fact that he is but a child that has just entered the school of knowledge, every day will bring its lesson to be learned and worked out in his life.

As we have before intimated, the Christian religion which holds to the idea of conversion and acceptance of God, is a necessary foundation for all Esoteric study; yet there are many who come into the life because of certain mental tendencies, characteristics, etc., altho, in such cases, there must be in the individual life deep-laid principles of morality and righteousness. Before he need expect other lessons to be given him, a person must, under all circumstances, live up to what he knows to be right.

It is true that many of those coming from Christian organizations will have erroneous beliefs in regard to a righteous life; but such beliefs must give place to a knowledge of the "why" of every requirement; and one must remember that he is what he is, and God does not expect a man to be an angel. The whole system of righteousness is a system of use in view of the laws of his own life and of his relations to the world, and when an individual has properly weighed this truth, he will find that it is not so hard to live a perfect life as he had before thought. We must look facts squarely in the face; a dog is a dog, a horse is a horse, nothing more and nothing less: there may be perfect dogs and perfect horses, and a man may be a perfect man and yet live in harmony with natural surroundings. A perfect man is not a

god; therefore to be what we are in purity and in rectitude, in view of laws and conditions around us, is righteousness; and such a one can say, as did Hezekiah, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (Isa. xxxviii. 3).

If a man living such a life as this desires with all his heart to be what God intended him to be when, in the beginning of creation, it was said, "Let us make man in our image, and after our likeness," he will find that he has a solid foundation upon which to build; for when he begins to analyze his own states of thought and feeling, he will find that there is no sin that will bring more direct and complete self-condemnation than that of squandering the life generated in the body—the seed. THE ESOTERIC has made prominent the regenerate life—the conservation for the use of the brain, of all of the life generated in the body—because the waste and misuse of the life forces is the sin of the nations, the blight of all clear-mindedness, and the root of all evil desires and habits, and because in this portion of a man's being resides the fountain of creative life upon which he may draw without limit.

Many have thought to reach the high goal without taking the preliminary step just mentioned, but this they cannot do. True, a man may only depend upon the regenerative life in itself, unaccompanied by other methods, for improvement of health, increase of mentality, and added power of will; and it will aid him in other departments of life only in so far as he thinks and lives in harmony with the laws of the universe. Because of the path of the high goal being such a difficult one, on account of the perverted state of the race, it is wise that every individual begin and continue his efforts in an orderly manner. Certainly, to some extent, what is order-

ly to one is disorderly to another, yet if a dozen men are to ascend one ladder, each one, in order to reach the top, must use the bottom round and each successive one in its turn; therefore let no one imagine that he is so pure, so good or so high, that he need not use the bottom rounds of the ladder of attainment. Jacob in his vision saw the top of this ladder, and the God of Israel was there; and this is the ladder of attainment that Jacob's posterity must climb if they would reach oneness with the Father.

It must be remembered by all who would reach the high goal, that, first, we must be entirely natural, when the mind will be in a condition to take hold of the lower rounds of the ladder of spiritual attainment, by and thru the power of which the body with its passions, desires, loves, hates, and habits of life, may be, and must be made absolutely subservient to the uses of the spiritual consciousness. As fast as man ceases to live in the material consciousness and awakens to spirit, so fast will his attainment progress; that is to say, the habits of a physical existence have established fixed ideas of the conditions of matter, that bind him within certain limits, but, as he gains a spiritual consciousness, he is made to realize that the conditions that have heretofore limited him are subject to the mind powers of the Spirit. Thus, little by little, the dominion is gained--first over his body, then over the forces that have heretofore bound and limited his consciousness and his sphere of action, and, as his eye is ever fixed on God, he is gradually but surely changed into the Divine likeness; and as he becomes conscious of the Deific mind and will, God's purpose concerning the human family opens before him, and he awakens to a consciousness that his highest use in the economy of God's great nature is to become a co-worker with the Father for the ultimatum of his object in the creation of man.

At this point wonderful vistas open before the eyes of man's mind, and the problem of the world's salvation from sorrow, sin, pain, and death, becomes the problem of his existence. But as Jesus truly said, "if any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God" (St. John vii. 17); that is, he will not be in the dark as to divine methods, he will enter into the mind and will of God, and, losing sight of self, he will work with diligence toward the accomplishment of the purpose of his creation. Then will he find that he is not working alone, but that all the heavenly hosts, and all the powers of heaven and earth, are with him.

Such a one becomes a mysterious being to those in the ordinary walks of life; for, having learned the mysteries of the kingdom of God, he can no longer converse with the sons of man upon subjects uppermost in his own mind—such themes would be foolishness to them; they would no more understand him than the unlearned Englishman understands Hebrew.

Therefore there are necessarily secrets among us, laws to limit the extent of our communication with the outer world—not that there is anything we would not have the world know; on the contrary, the world, in order that it may develop the capacity to understand these truths, must be kept busy with the fundamental principles; and until it has grown to the ability to know and utilize them, it must not be distracted by the effort to grasp things beyond its comprehension. There are great and wonderful truths in the Bible, truths far beyond the grasp of the ordinary mind, and many perverse doctrines have grown out of the fact. Therefore the human family must be led like a child—first taught its alphabet, then to spell, and afterward to read. Then, not only in the Bible but in all nature, man will read the word of God.

The Deep Things of God

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

★✠✠✠★ HEN we study Holy Writ and mark such expressions as that of our title, we are apt to regard them as mere hyperbole, little thinking that when we have allowed the words to convey such an impression to our minds, we have by no means exhausted the meaning of that which proceeds out of the mouth of God, and is as high above our thoughts as heaven is above the earth. It is often said, and truly, that inspiration is as essential to the reader of to-day, as it was to the writer. For the words in themselves convey a different shade of meaning to every reader or hearer. To some they are a savor of death unto death; the letter which killeth. To the babe in Christ, who is yet carnal, they are "milk" and not "solid food." But to the spiritual or perfect ones who have the mind of Christ, they convey:

"Things which eye saw not,
Nor ear of man heard,
Nor heart of man conceived,"

which God prepared for them that love him. For God has drawn aside the veil for them, thru the teaching of the Spirit: for the Spirit searches everything, including the depths of the divine nature (See I Cor. ii. 9, 10). To those possess by such a spirit of wisdom and revelation in the full knowledge of God there is nothing hid, for they are said to "know all things" by virtue of their unity with the Fountain and Source of all Wisdom, for

they are in the Christ and the Christ is in them, in whom are *all* the treasures of wisdom and knowledge hidden. Our abiding in Him and He in us, is designed to be as continuous as breathing. This indeed is one of the most familiar and vivid symbols of the Holy Spirit. The book of Job, that most ancient and marvelous epic, affirms that "the Breath of the Almighty giveth man understanding."* The Holy Writings are said to be God-breathed. All the words used for Spirit, such as *Ruakh* and *Neshamah* in the Hebrew, and *Pneuma* in the Greek are derived from wind and breath. So John iii. 8 may be translated: "The Spirit breathes where he pleases and thou hearest his voice," again connecting inspiration with breathing.

We do well to remind ourselves constantly that the very air we breathe is full of the Holy Spirit, and as we can breathe, sleeping or waking, the natural air for our bodies without a moment's cessation, so may we breathe the Neshamah or Breath of God into our spiritual lungs with the same continuity. All of us may thus be the subjects of a plenary inspiration "filled unto all the fulness of God," with all the plenitude of the Divine Nature. We may dwell in the bosom of the Father by an unceasing communication—

A MUTUAL COMMUNION,

for if we walk in the light, our whole body becomes full of light, having no part dark, for the light of God in whom is no darkness at all, irradiates every atom of our bodies, so that the electrons which compose them are lighted with the light of God. And the Christ who shone thru Jesus, on the Holy Mount of Transfiguration, is

OUR LIFE

and when He is manifested we shall also be manifested with him in glory "in majesty together with him." For

*Nishmath Shaddai.

He will transfigure the body of our humility, making it like the body of his majesty, conforming it to the body of his glory. The fact of the transfiguration of Our Elder Brother, the first-born among the many who are

ALL OF ONE

body and one spirit with the Lord, makes it possible for us, abiding in love to every creature, to "walk even as he walked," for "as He is, even so are we in this world."

For if the face of Moses was so glorified that the children of Israel could not look upon it; a glory which was passing away, how shall not we also be glorified, the least of whom is greater than John the Baptist who was greater than Moses and all the prophets, we, I say, who with unveiled face are reflecting as a mirror the glory of the Lord and are being transformed into the same image and likeness, from glory to glory? This makes it certain that there is a work of inward glorification going on within us, by means of which we shall be able to overcome death thru the internal energy of the indwelling Christ, by the same power with which He is subjecting the whole universe,

THE WHOLE CREATION TO HIMSELF—

"always, wherever we go, carrying with us in our bodies the putting to death of Jesus, so that in our bodies it may be clearly shown that Jesus lives." (See II Cor. iv. 10.)

But "we do not wish to lay aside that (body) with which we are now clothed, but to put on more." "For in this one we sigh because we long to put on over it [our celestial body,] our dwelling, which comes from heaven."* For "He who raised Christ from among the dead will make alive even our death-doomed bodies because of his indwelling Spirit within you."† The whole force of this

*II Cor. v. 2-5. Weymouth.

†Rom. viii 11. Rotherham.

latter passage is in the present tense, showing clearly that it does not refer to a future resurrection because it is effected by means of the Spirit which is now "dwelling in us." It is certain therefore that we do overcome death, if we walk even as He walked, for "*even tho* our outward man is wasting away, yet our inward man is being renewed day by day." "The result will be," according to T. L. Harris, "that those who attain to this condition will be at once consciously on earth as to the body, but with the Lord in the Heavens as to the perceptions of the inner mind." This dictum agrees with the word of Holy Writ thru Paul, that He has raised us up and made us to sit with Him in the heavenly places.* Harris also states that he who is thus "reincorporated with the potency and promise of psycho-physical immortality and "is in the youth and spring and morning of the new existence does not show personally by a transfiguration as some might suppose; but by renewed ability to enter more and more into the sympathy and burden of the suffering of the earthly man, and that "for a time he would wear the appearance of old age upon the surfaces." "All these surfaces," however, "would appear vivified and penetrated by a Divine natural youthfulness and radiance." Such teaching as this, however, will not find general acceptance, seeing that it is a part of that "*hidden wisdom*, which God foreordained before the ages unto our glory," to whom it is given to know all mysteries, even the "Deep Things of God."

*Ephesians ii. 6.



Seekers After Truth

BY ENOCH PENN

HERE are those who seem to be ever seeking the truth, but are never able to find it. And the question arises, Why do they not find it? It may be pertinent to ask if some of those who seek so long and fruitlessly are not more interested in the seeking than in the finding? The Lord Christ said, "He that seeketh findeth." If, then, those who really seek do find, we are justified in our belief that many who think and say that they are seeking the truth, are in fact only deceiving themselves. "Ever learning, and never able to come to the knowledge of the truth."

The only way that one can know the truth of any teachings is by living those teachings. In other words, it is only by practising the teachings received that one can know of their value, can know if they are true. This idea of putting into practise the truths received was expressed by the Christ when he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." And again, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man." Here, then, is a vital thing; namely, the practising of the teachings received. This same thought is expressed by James in the saying, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his

way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in his deed." The further statement of the Christ that, "If any man willeth to do the will, he shall know of the doctrine," shows us that it is not the hearing, or the reading, of the truth that counts; likewise it is not the reasoning or talking about it that counts, but it is the doing of it; that is, the living in harmony with it. And a careful consideration of the matter will show that those who are forever seeking truth and not finding it, are simply enjoying the doubtful pleasure of seeking, with little or no thought or intention of appropriating and living the truth should they find it. And the fact that they do not put into practise the few truths that they recognize, but simply go right on seeking, makes it impossible for them to receive more and greater truths. The reason that it is impossible to give them more and greater truths is the same that forbids giving to a child in the A B C class a knowledge of the higher branches of learning; namely, its mind has not been prepared, by first receiving the essential fundamental knowledge, to enable it to grasp the higher knowledge. As the pupil who has not yet learned the rudimentary lessons has not the foundation structure of fundamental knowledge, so the one who has not practised the simpler truths of a spiritual nature has not the fundamental knowledge that would enable him to understand higher spiritual truths.

The one thing, then, for those to do, who would gain an understanding of spiritual truths, is to practise the truths they have.

There is one great truth that the Christian people have dimly seen and to a very limited extent grasped; it is, that there is such a thing as guardian angels that are

sent to teach and to guide those who are striving to know and to live in harmony with God's laws. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

We know that if a very rich man, having children, wished all his children to be educated to follow some line of useful occupation, that as soon as the father found that a child manifested an interest in and tried to learn something that he knew would be good for it to know, because in harmony with his purpose concerning his child, he would take the opportunity either to teach the child himself or to have someone else to teach it.

It is God's will that his children shall learn his laws, and his purpose concerning themselves, and the methods whereby they may accomplish that purpose in themselves. God's purpose concerning his children has been plainly declared in his word; it is, that in time all shall develop into their Father's likeness, and thru the powers so gained, take control of all the earth. Not control the earth as man does now, by cruel animal force, dominating by brute strength, but by developing the God-powers inherent in himself, rule all nature by his word, even as the Lord Christ spoke to the winds and the waves, and they obeyed him.

Not only is man to gain the powers to dominate all nature by his mind and will thru his spoken word, but by that same power he is to bring into order the present confused world-forces that cause all the sickness, sorrow, and death. So that all these evils shall be done away with, and even death, the last enemy to be destroyed, shall be conquered. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

All these things are to be attained by first gaining a knowledge of the methods whereby they are done, and

then by applying those methods and gaining the results. This is why the Lord Christ said, "Ye shall know the truth, and the truth shall make you free." That is, free from sins, mistakes, and their consequences, which consequences are sickness, sorrow, pain, and death.

The idea that a knowledge of the truth, that is, a knowledge of the facts, would enable man to avoid all sickness, sorrow, pain, and finally, death, admits of only one explanation, and that is that man has within him the power to do away with, or at least, to avoid wholly, all these undesirable things if only he had the necessary knowledge.

We return to the thought of the man who, desiring his children to have knowledge of certain things as a preparation for future usefulness, would exert himself to give them that knowledge, and certainly we are justified in believing that God, our Father, is not less wise or kind than an earthly father. And indeed it is a law that when any one determines to do God's will, or to learn God's laws and to live in harmony with them, God will send to that one an angel watcher to teach and to direct that soul in such ways as will enable him to use the knowledge that has been gained, and to suggest those new truths that he may be able to utilize.

But it must be remembered that God's angels will not teach or give knowledge uselessly, but always for a purpose; and the purpose of their ministrations is that man shall grow in Godlikeness of character and knowledge, that living may be to him one long joy; for the fulness of joy awaits those who live in perfect harmony with Divine law.

There are two great systems of law and of living in nature, the first one is epitomized in the law given to Adam, in the words, "Be fruitful and multiply." Generation and all that belongs to it is one great system of

law and of living. The second great law and method of living is epitomized in the words, also given to Adam, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Of the fruit of the tree of the knowledge of good and evil, one eats when one enters into generation, where the forces of creation and recreation that one has are used to perpetuate the race; or they are lost thru sensuality or weakness. But when thru knowledge a person turns from generation and, having the strength, enters into the regeneration, by conserving in his own body the seed, the creative and recreative substance, and turns toward God with a determination to know and to do his will in all things, he needs a teacher. The ignorant beast can carry on the work of generation without knowledge, but the regeneration requires knowledge and help to be given; and God's angels stand ready at all times to give that necessary knowledge and help. But that knowledge is not given to the mere seeker after knowledge, who is seeking knowledge simply for the pleasure of knowing; it is given to those who stand ready to use it, therefore it was said, "He that seeketh findeth."



Selfishness

BY G. G.


TO those inclined to the study of pure science, it may at times be good for the soul to think and speak of those common problems that often bother the conscience of us all.

Probably never before has there been such a universal

paralysis of conscience, such a covering up of great spiritual causes by an inauguration of frenzied ethics regarding effects which are heralded as real causes; never before such an inversion of principle and confusion of law.

In the midst of this mighty climax of punishment for centuries of sin it is not easy to translate truth from the Universal Heart for our use, according to our own volition. In our perplexity we ask, "What is this physical world for, anyway?" "What is the purpose, what is the good, of human effort?" Ever and repeatedly, the human race has reached certain stages of civilization, economic development, industrial accumulation, to have death and destruction overtake their efforts. Always and ever they have worked and saved, exploited and wasted, to find themselves, after each cyclic convulsion, without that which they have so earnestly striven for.

Sin is mostly selfishness; selfishness is mostly greed; greed is mostly foolishness. "The fool hath said in his heart: there is no God." Yet the god of Mammon binds him soul and body and the scorpion stings him to destruction. But the fool says to the multitude, "There is a God." And he calleth upon Him in vain, for he knoweth Him not. Verily! the world of to-day knows nothing of the saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"This is life eternal, that they should know thee the only true God." The will of God is life itself, and the fountain of life flows for the overcomer. The Master Builder "blue-prints" the heavens. The Great Sculptor reasons in our hearts. His Everlasting Arms protect those not in the embrace of Lust and Greed, the arms of generation. Great is the destruction of the god of generation. And at last the people of this earth shall bear the worst of Generation's torturing sting.

Nations are governed by their religions. The chief

element of commonly understood, of misinterpreted, Christianity, is hypocrisy. Hypocrisy is Greed's Sunday clothes—and Greed's Sundays are long days. Jesus drove the money-changers from the temple. He also preached the sermon on the mount. "Actions speak louder than words." Charity is Dr. Hypocrite's pill for Greed. Aye! charity is mercury for the disease of greed.

The feet of the race are degenerate in filth. The hook-worm of hypocrisy eats into the earthly man's vitals. From out the fishy, slippery, slimy, evasive, uncertain endeavor of this costly school, may come lessons of help to use when the air becomes clear and cool. Teachers of the past have preached sackcloth and ashes—tubercular humility, giving to the few linen and fine raiment, and to the masses rags. Someday, *our* day, YAHVEH (I will be what I will to be) will clear away the mists of written illusion. Balancing the scales anew, we will measure values in Nature's own coin. And the leaves of the Tree of Life shall neither wither nor fall.



Antichrist

BY PHEBE HART

✠✠✠✠✠ N St. John's writings to the people of the
 ✠ I ✠ early church he admonishes them in these
 ✠ ✠ ✠ terms: "Little children, it is the last hour:
 ✠ ✠ ✠ and as ye heard that antichrist cometh,
 ✠ ✠ ✠ even now have there arisen many anti-
 christ's [many have become antichrists, Emphatic Dia-
 glott.]; whereby we know that it is the last hour." (I John
 ii. 18.)

The antichrist is that which antagonizes, or is against Christ. Even now it is among us.

Before we can say what is the antichrist we must first know what is the Christ.

A christ is one who has been anointed. The high priests and kings, and some of the prophets, of Israel, were anointed to fill their positions. This anointing made them christs; that is, they were anointed ones.

When David cut off a portion of Saul's robe he afterward reproached himself for putting forth his hand against "the Lord's anointed." For king Saul, having been anointed king, was a christ, an anointed one. Therefore David might just as well have said that he had put forth his hand against "the Lord's christ," as the meaning of the two words is the same.

Since, then, anyone anointed by Divine command, to fill a position, is a christ, and the time of the anointing with olive oil to symbolize that Divine purpose is past, let us consider what anointing of God will cause one to become an anointed one, or, a christ, in these days. We read, "But the anointing which ye have received of him abideth in you." (I John ii. 27.) Here John speaks of an anointing which the people to whom he is writing had received; and the words, "but the anointing which ye have received of him abideth in you," imply that there were those who had received of that same anointing but in whom that anointing did not abide; they did not retain it.

God is the fountain of life to all men; that is, God's life flows into all men. And the purpose of that giving of God's life to man is that he may accomplish God's design in man which he purposed concerning him in the beginning, at the creation. That purpose was that the man whom he had made should become like unto him. This life of God which flows into man from the heavens

is God's love for his creation and is bringing man to perfection, and the thought that there are some in whom that life abides and some in whom it does not abide, should be considered. Who are they in whom this life of God abides? They are those who are applying the methods, according to the law, which cause them to become like God. According to the teachings of the Lord Christ, he and those who followed in his footsteps were sons of God in a peculiar sense; because of this we look for the mark of distinction between men that designates one as a son of God, and one as not a son of God.

We read in I John iii. 9, 10, "Whosoever is born of God doth not commit sin [does not miss the mark], for his seed remaineth in him: and he cannot sin [miss the mark], because he is born of God. In this the children of God are manifested." By this distinctive mark we discover who is and who is not a child of God. If one thinks himself to be a child of God and he does not retain his seed, he is deceived. The words translated "sin" in this quotation mean in the original Greek, "to miss the mark," even as an arrow misses its mark. The mark aimed at by the Creator when he made man, is Godlikeness, and the dominion over all the works of the Creator. And if man retains all his seed in him he cannot miss this mark.

The reason that a man who retains his seed in him shall attain to that which God determined concerning him in the beginning is, that the Divine life which God gives to man as love, enters man's seed. The seed has two uses: First, in generating his kind, reproducing himself, man gives it out, it abides not in him. Second, he who retains within himself that seed retains within him, as well, that new life from God that is in it, and that new life thus is added to the sum total of the life

that he previously had. Because this new life from God in the seed, added to that which man already has, will in time awaken the soul to a consciousness of God and the angel world, we can say that when that experience occurs, he has been born into a new world, that he has experienced a new birth. This is why Jesus said to Nicodemus, "Ye must be born again." A child before it is born is alive, in a way; but the life it has is its mother's life. And just so man in his present state is alive. As Jesus said, "Ye have no life of your own." If we imagine one telling a child that has not yet been born, what it is like to be born, and what the new world is like that it is about to enter, we can perceive that the child, not having had any like experience, would not understand. So it is with those who have not been "born again" in the manner that Jesus had in mind when he spoke to Nicodemus. For this reason it is said that to the carnal, or natural, man all spiritual things are foolishness.

We perceive, then, that those who retain their seed, in them the life of God abides; the anointing abides in them, and they thus become children of God. That is, they are anointed by God's life to be sons of God. They are christs of God. This, then, is the doctrine of Christ, the christ-doctrine.

There is one point, however, that must not be past by without notice; namely, the retaining of the seed only is not enough; it is necessary that the life retained with the seed be qualitated. The life is qualitated by the attitude of mind and heart.

It is a law of mind that we inspire, draw in, the qualities of that upon which the mind is fixt. If there is maintained an attitude of devotion toward God, an outreaching toward him, which outreaching is the attitude of prayer, and fulfils the admonition "pray always," there

will be inspired of that Divine quality, that which will unite one to the heavens, and which will give that fullness of consciousness of the heavenly world and its inhabitants that will enable one to live in two worlds at the same time. As the Master declared, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Thus we perceive that by being washed by the waters of regeneration, and by the Spirit inbreathed, man enters into the kingdom of God. Everyone who CAN, may enter into that kingdom by retaining the seed, and, thru devotion, filling himself with the qualities of the Divine life; thus becoming a son of God, an anointed one, a christ of God.

But we are assured that antichrist will come. And John informs us that even then it was in the world. Also he states that some have already become antichrists.

Since one may also become antichrist, in what manner is it done?

Antichrist is that which is against Christ; and one who denies that one may become a christ of God by the method we have just pointed out is antiehrhist. Therefore, he is antichrist who denies that by retaining the seed and maintaining an attitude of true devotion toward God, one can become a christ, a son of God.

It is indeed a sad, sad commentary upon the so-called Christian faith that we find not only among the laity many antichrists, but even among the ministry we find them. Not only do Christian ministers reject the doctrine of Christ, but they speak against it, and even ridicule it.

For so long indeed have the people accepted the traditions of men as the basis of their faith, that they seem to have lost not only the truth given to us by Jesus the Christ, but to have lost the ability to recognize these

truths, no matter how plainly they are presented.

But here and there one is entering into the Christ body, even tho the great mass of the people and the church reject him. But we see that antichrist works even now, and will continue to work. Because there are many that are antichrist, who are so because of ignorance, we desire to tell them of these things in order that they may repent, change their minds, before they have sinned away their day of grace.

Again, to-day, it is even as it was in the days of Israel when the prophet cried, "Choose ye this day whom ye will serve!" Will ye enter into Christ? or will ye reject him? and become antichrist?

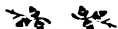


TO ARMS! TO ARMS! YE CHILDREN OF THE LIGHT.

LY LURA BROWER

THE Christ is coming! He hath need of souls
Who bide so close unto his love-filled heart,
He can unto them of its force impart;
Giving the power to help unto its goal,
Some soul less strong Therefore rejoice! Rejoice!
Ye who have ears to listen to his voice,
Souls conscious of your oneness with the whole.

The Christ is coming! Gird your armor on.
To arms! To arms! Ye Children of the Light!
With weapons of the Spirit ye must fight,
Until the cause of Brotherhood is won.
The Golden Rule, at last, the law of earth,
Then shall the New Humanity have birth.



Holiness to the Lord

BY H. E. BUTLER

(Reprinted from "The Esoteric" of November 1898.)

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." Zechariah xiv. 20.



ABBI Leeser's translation more fully carries out the thought conveyed in this declaration, and reads, "On that day shall every thing, even to the bells of the horses, be holy unto the Lord."

The day of which Zechariah prophesied was a day—that is, a time to come—when not only shall the life and character of YAHVEH'S chosen people be holy, but when upon everything they possess shall be "holiness unto the Lord." In order that we may have a more definite understanding of what the Bible writers meant by "holiness," or "sanctification," we submit the following quotations: "And Moses said unto the Lord, the people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it" (Ex. xix. 23); "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense . . . and thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy" (Ex. xxx. 27, 29); "Arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of YAHVEH, and the holy vessels of God, into the house that is built to the name of YAHVEH" (I Chron. xxii. 19);

"And when a man shall sanctify his house to be holy unto YAHVEH, then the priest shall estimate it" (Lev. xxvii. 1s); "And I said unto them, Ye are holy unto YAHVEH; the vessels are holy also; and the silver and gold are a freewill offering unto the Lord God of your fathers" (Ezra viii. 28); "Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto YAHVEH shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy" (1 Ezek. : lii. 13); "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer . . . a holy portion of the land" (Ezek. xlv. 1). These quotations show that the words "sanctify" and "holy" are interchangeable; for holy things are such because they are sanctified, that is, set apart, separate from common things. In fact, thruout the Scriptures, the word "holy" is used to indicate that which is the opposite of a common thing, or a thing in common use by and for the people and not for the Spirit of God.

Now let us turn our attention to the time when everything shall be "holy unto the Lord," set apart and made sacred to him. So truly as this was a work meant for the children of Israel in their day, so truly is it a work that we must do in our time. In order to effect it we must first enter into covenant with God, dedicating ourselves to him and to his service. This means to be set apart for the exclusive use, government, guidance, and control of the Spirit of God and for the uses of the sanctuary.

A use to be served always carries with it the idea of an object and a purpose to be accomplished, which, in this case, necessitates an understanding of the object of creation and the purpose of God concerning the sons of

men. This object and purpose has been kept so prominently before the readers of THE ESOTERIC that it is unnecessary to add many words here; enough to say that it was to make man in His image and like him, and to "let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Jesus is the only one who manifested in all his life and works that he had the dominion, therefore it is evident that to be separated unto God, made holy unto him, is to be an instrument in his hands for educating and leading the people up to the Christ-likeness.

This idea of holiness must so enter into the consciousness of the individual as to characterize all his thought, action, feelings, and desires. Having dedicated himself or herself to serve the uses of the Spirit of God for and among the people, the principle of devotion and self-consecration must be kept active until he has within himself the consciousness that he pleases God and is accepted of him. This consciousness will come from within, and by the power of the Spirit; and when he has obtained it, then he should always keep in mind the fact that he is accepted of God, and that the acceptance means that he is separated, set apart, from the world, and that his life is "holiness unto the Lord."

In order to maintain this consciousness and to make it real in the senses and all that pertains to the flesh, the individual must not only live the regenerate life, a life of absolute chastity and purity in all that relates to sex, but he should bring that thought of purity and holiness into dietetics, so that he will eat or drink nothing but what is pure and acceptable to the spirit-consciousness within himself. He should purify his body by frequent bathing and change of clothing, that there may be within a knowledge that the body is clean. Then the body should have a clean place—home, or room—in which to live, a

clean, white, pure bed in which to sleep; and a feeling should be present with the individual that the place that the Lord has given him as a home is also "holy unto the Lord," exclusively set apart as a place in which he is to serve the uses of God's kingdom and his righteousness. One should develop within himself a continued realization of that divine law that every creature has an exclusive right to its own home, a place in which to live, and that nothing has a right to interfere with or to disturb the quiet, peaceful conditions of that home; whether it be persons in the flesh or in the spirit, or whether it be psychic or mind currents, they have no right to enter a place thus sanctified. If he thus throws around it a consciousness of his right to a place most holy unto the Lord, then by the power of God's Spirit he can cleanse his home or his room, and at the threshold set bounds beyond which no disturbing or antagonistic influence may come. Everyone can do this, that is, everyone may cause his room to be sacred to whatever principles he pleases; but he himself must be true to those principles. None, however, can accomplish this result to the extent that can be attained by him whose life is consecrated to God, and who thereby becomes conscious of the power of the Spirit of the Highest to hold and to keep the place sacred.

The consecration of the place they call home to their own purposes and objects is done by all who accomplish in the world anything of a mental or spiritual character. We have known instances in which a failure to observe this law has resulted disastrously to the individual. These people felt they had reached a point where they were superior to all diseased states; they were loud in their proclamation of the fact, and were confident in their assurance of it. They were able with impunity to mingle freely with all classes of people, until, by their own volition, they brought into their room those who

were disordered, mentally and physically. Then the power of evil had dominion over them, they became diseased and died. If these parties had kept their own rooms sacred to themselves and to their objects, they would have had a place to which they might go and free themselves from the influence of all adversaries, and thus in health and strength they would have been able to go on indefinitely with their work. The majority of those who are fine and sensitive instinctively realize that a place sacred to themselves is necessary to them, where, as they say, they can get their own conditions and maintain them.

Now, all this is but a slight suggestion of what is meant when it is said that "in that day shall there be upon the bells of the horses, *holiness unto the Lord.*" When individuals have thus sanctified themselves to God and have sanctified everything that they use, so that all their possessions are "holy unto the Lord"—while in associate relations with the world, however, the possessions of those who hold this attitude of mind must necessarily be limited—there will come a time when they will be called out from the world and gathered to one place. Then these people, each one realizing the fact that his life and all that he has are "holy unto the Lord," will intuitively set bounds around the possessions that God has given them; and everything within those boundaries, being "holy unto the Lord," separate for his service, will be protected by that universal law that everything has an exclusive right to its own home; and to whatever extent these individuals claim their right under that law, to that extent will it be impossible for inharmonious or adverse influences to disturb them or their possessions.

Such a place and condition will justify the words of God to his people, who said by his prophet, "He that toucheth you, toucheth the apple of mine eye." Again, when

he took Israel to himself and led them out from Egypt, he sent the word forth with them, 'Touch not mine anointed, and do my chosen no harm.' This is the natural heritage of YAHVEH'S people, and their righteousness is of him: Chosen by the Lord for a special work, they have chosen to do that work, have purified their lives for it: they have no hope, no desire, in earth or in heaven, but to know and to do the will of the Father. These people will indeed be a holy people, sacred to God. And it matters not whether we take the position that God is the unchangeable, and therefore does not choose one or ones more than another, or whether we believe with our Christian brethren that God loves the righteous and hates the wicked, the fact remains the same that, whoever or whatever people place themselves in perfect harmony with universal law, will put that law in motion and will reap the advantages of its power and effectiveness. Moreover, one thing is certain—if a man lives a righteous life, he is a righteous man, and is justified by and identified with the law with whose requirements he has complied. If a man is wicked, he is so because he has violated and is condemned by the law; he is under its ban. Sin is the transgression of the law; consequently, he that does righteously is righteous, and he that transgresses the law is a sinner and must suffer the consequences of his transgressions.

Therefore the way is made plain before us, and it is no longer difficult for us to decide what shall be our course in life. If we want to be under the guidance, control, protection, and guardianship of that Holy Spirit who by the word of his power and wisdom created the universe, he will accept us into the most sacred relation imaginable, symbolically set forth by the prophet Isaiah (liv 5), who said, "Thy Maker is thine husband; YAHVEH of hosts is his name;" for as the bridegroom protects, guards, and

provides for all the wants of the bride, jealously watching every want and supplying, so YAHVEH will watch over the people whose lives are dedicated to him; but that dedication and the surrender must be perfect. On the other hand, if we wish to take our chances with the masses, be our own protector, our own provider, and to be subject to all the vicissitudes of the world, then we must not take the covenant must not dedicate our life to God, not even in word; for, if we do, we will only bring upon ourselves added condemnation by appealing to the higher law while continuing in its transgression.

But there is a people in the world who will dedicate their lives to God, who will experience the unknown joy and pleasure of being in all their lives and associate relations holy unto him; and these, in obedience to the leadings of his Spirit, will be gathered together in one place upon the earth. The business of their lives will be to serve God and to keep his commandments; and when they have established everything around them in holiness to YAHVEH, they will experience the power of his mind and will, thru which they will have dominion "over the fish of the sea, over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." This will constitute God's kingdom on earth.

Such are the objects and methods of the Esoteric Fraternity, and only those who have established these conditions within themselves should think of uniting with the Fraternity—only those, at least, who are making the effort to establish those perfect conditions, and who are determined that nothing great or small shall defeat their purpose.



A Warning Call

BY H. E. BUTLER

(Reprinted from "The Esoteric" of October 1897.)



OW many readers of THE ESOTERIC have gained their freedom? How many of them have been emancipated from the evils which the errors of the past, and of the present life, have entailed upon them? Alas! but few; for if they had been, the fruits of Esoteric culture would be more manifest than they are at present. The trouble has been, that great numbers of students have been deluded into believing that the conservation of the life is all that is requisite to their redemption and regeneration. They have dreamed their dream; and, thank God, many of them are awakening to a realization of the fact that conservation is only the base of the spiritual structure they are endeavoring to erect.

Conservation, in itself, availeth but little, and will not give to man a spiritual consciousness. To reach the high goal of human attainment, to be a true son of God, a representative on earth, of our heavenly Father, man must do far more than conserve the seed; the evils to which flesh is heir, must all be eradicated; the garden in which he lives, must be restored to its original beauty and grandeur; each thought, each act, must be under the control of a well ordered and well balanced mind, working in perfect harmony with the will and purpose of our Father. To accomplish this, requires much thought, much prayer, and much DETERMINATION. Awaiting every soul on earth is a glorious future, an ultimate transcending

the power of speech to express. To reach that ultimate, to find that oneness with God, man must prove by his work that he is worthy of so great a calling.

The responsibility entailed upon a son of God, is too great to be intrusted into the keeping of a child of earth; therefore unless man proves, by diligent application of law and method, his superiority over the mundane forces which control matter, he will never reach that state of holiness which alone gives him the capacity of body, mind, and spirit, necessary to sonship. A perfect equilibrium of body, soul, and spirit must exist before man is removed from the sphere of use in the physical world, and is permitted to partake of the joys of service in the spiritual.

In reality nothing separates the world of spirit from that of matter save that wall of doubt and skepticism which man, in the pride of his littleness, has builded; and as he has builded the wall which separates him from the Father, so he must, thru his own efforts, remove it. Each act of charity and love removes a stone from that wall. Each unselfish deed causes the veil to grow thinner. Each time we forgive our enemies, we take a step upward toward our heavenly home. Multiply these beautiful gifts, my readers, make them a part of your daily life, and you will be surprised to find how quickly the joys of heaven enter your soul: you need not die in order to reach heaven. O dear friends, remove the barriers which separate you from the Spirit; why will you remain in the dark and dismal corridor of a material existence, when the paradise of God is yours, if you choose to accept it?

Do not be deceived into believing that your freedom has been purchased for you. If you would be free, you must overcome for yourself. How do you expect to enjoy the fruits of victory, if the battle has been fought

by another? How can you expect to be crowned with the victor's crown if you have never enlisted in the great fight that is going to emancipate the race? There are in the world to-day, tens, nay, hundreds, of thousands of grand, devout souls, who are dreaming away the precious hours of life. If they would only dismiss from their minds that chimera of atonement thru another, how quickly would they change the spiritual and mental conditions of earth? Friends, you must awake! you must begin to put your house in order. You must weed out those false theories and ideas which becloud the mind, and prevent you from clearly discerning the purpose of God, when, by the power of creative thought, he willed you into being. Put the mind in order, or you will never accomplish anything in the Esoteric life. A clear head, a pure heart, and a physical body freed from every taint of disease, constitutes the perfect man; therefore if you would be perfect before God, see that his temple is free from those festering evils which are a disgrace to your manhood and womanhood. "Harsh language," some may say. Yes, it is; but when we look abroad upon the world, and see the thousands who are asleep, we feel constrained to use harsh language. For years the call has gone forth, "Awake! Awake!!" yet you still sleep, are still satisfied with the shadows of earth, with the gods of gold and silver, with the workmanship of men's hands. You still bow to the golden calf, and at the same time expect that He who rules the destinies of the universe, will be satisfied with the lip worship you have to offer him.

Awake! Awake!! time flies, and we are fast hastening toward that time "when the night cometh, wherein no man can labor." Work while the day remains; work diligently and earnestly. YOU have everything to gain; you cannot add to the glory or the honor of YAHVEH, the God of the universe, whom we serve.

Knowing God

BY MARY

★✠✠✠★ **M**AN is in sin until he conserves within his body the life, the sex-fluid, generated in the body. Until one has conserved that life one cannot know God, for it is thru that life that we come into touch with Spirit. And until man has reached that development where he conserves the life, he cannot be an honest and righteous man; for no man who cannot know God can be righteous and honest. For until he can know God he is necessarily guided by the mind of the carnal or lower nature, which is deceitful and full of lies. When a man has conserved within his body that substance that will bring him into conscious unity with the Spirit of God, then and not until then can he be consciously guided by the Spirit of God, and can know and do his will.

But the conservation of the life alone will not make a man honest and righteous, no indeed! for there are today in the world many workers of evil, persons who have to some extent conserved the life and who are using that power, whether consciously or unconsciously, to work destruction to others. But the conservation of the life must be coupled with an earnest devotion to God, with an ever constant desire to know and to do his will; this will cause one to receive the guidance of His Spirit at all times and in all things.

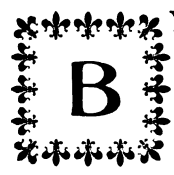
There is one very important point that is quite often overlooked by those who are striving to live the Regen-

erate life; namely, the conservation of the life generated in the body increases in the nature of the individual, whatever qualities are allowed to have the ascendancy—evil thoughts and desires produce evil and malicious deeds; kind and loving thoughts and desires, likewise manifest in deeds of kindness and consideration for others. For the life in the seed has in it the power or capacity to be.

No wonder the Master exclaimed, "Behold an Israelite indeed, in whom is no guile!" for an honest man was probably as uncommon in those days as now, and will continue to be until men have learned to follow Christ in the Regeneration; that is, until they have conserved the life within their bodies and thru its potency to commune with God, have come to know his purpose concerning them, and to live in harmony with that purpose.



Editorial

Y the rules, now going into effect, of the War Industries Board, it is no longer permissible for the Publisher of a periodical to send the periodical to any subscriber after the expiration of the subscription, unless the subscription has been renewed and the renewal paid for. We are sending out this issue to notify those of our subscribers, whose subscriptions are still unpaid, of this fact, but after this issue, the name of any subscriber whose subscription is not paid in advance, will necessarily be removed from our mailing list. We especially request our subscribers to take notice

of this and to send in the renewal of their subscriptions at once. Please do not delay, for these rules must be put into effect at once. It does not matter how well we know you or how much trust we have in your integrity, the rules MUST go into effect just the same. We desire to have all our subscribers continue with us, and we trust that we shall not have to remove the names of any from our mailing list.

It will be noticed that there are but forty pages of reading matter in this number of "Fible Review" instead of forty-eight pages, the usual number. In explanation, we wish to say that we have been greatly pushed for time lately, and because of this we are late in printing the magazine. And as the paper used in "Bible Review" is considerably overweight, according to the War Industries Board regulations, and as it is expected that all regulations will be put into effect by Oct. 2nd., we are sending out this number with forty pages, but we hope to make up the shortage to our subscribers in the next issue. We have not yet selected the new paper for "Bible Review" but we shall try to maintain the magazine's familiar appearance if practicable from an economical point of view.

FOR more than a year and a half we have been sending out a printed circular asking our subscribers to send us the names and addresses of persons to whom we could send advertising matter and sample copies. It is astonishing to note how few of our readers, comparatively speaking, have taken any notice whatever of this request; some have written us that they can do nothing for they are too busy; some have written that the people do not

want the truth, and that there is no use to try to get them interested; and some have even written us in criticism because we have urged the sending of these names with the force back of our request of the quotation, "The night cometh, when no man can work." But now comes the word from the War Industries Board that we can no longer send out sample copies of "Bible Review," except on request of the person to whom the sample copy is sent. We especially wish to thank those friends and subscribers who have taken an active interest in sending us names, and we wish to say that on the whole we consider that excellent results have been obtained from the names thus received. This now takes away from us one of our principle methods of obtaining new subscribers, and keeping up our subscription list. But we are still sending out this circular, with the hope that more will heed the request and make an effort to assist in this direction. For while we cannot send sample copies to the addresses thus received, we can still send our catalog and other advertising matter.

As the War Industries Board has requested the discontinuance of exchange copies between all Publishers, it can readily be seen that first one thing and then another curtails the circulation of our magazine; therefore we are particularly desirous of increasing our subscription list before another issue of "Bible Review," and any assistance that our readers can render the work in this direction will be greatly appreciated.

As the difficulties of carrying forward this work increase, we feel constrained to urge upon the men and the women interested in this movement the need of an increased effort on their part in bringing these teachings to the attention of others. There seem to be so few who

are really awake to the urgency of the hour, but we, here, cannot help but believe that the time is rapidly shortening in which we can send forth these truths to God's needy children. And because of this we ask, WHO WILL ASSIST US IN BRINGING THESE TEACHINGS TO THE ATTENTION OF THE PEOPLE?

Sometimes we receive letters saying that the writer should be so glad to assist in the work if he or she could only see in what way to help. We feel sure that if any one that really desires to help will take the matter into earnest consideration, a way will open, either by sending in new subscriptions, or by sending us the names of persons to whom we can send our catalog, etc.; or by directing the attention of others to the books and arousing their interest in the truths of the teachings; or by assisting in any way the Spirit dictates. It may be that some who are looking for a way to assist will feel like subscribing for "Bible Review" for the Public Libraries. We offer this as a suggestion.

WE realize that the lethargy that has hold of the minds of the people seems to extend even to the Esoteric students, and somehow prevents them from realizing that the time is upon us when we must work with all diligence if we are to continue to spread these teachings among the Father's needy children. May He who controls this work send his mind into you and arouse you to action before "The night cometh, when no man can work."

IN conclusion we desire to say that the rulings of the War Industries Board are made necessary because of the need of strictest economy in the use of paper, and it is the

hope that this economy may make it possible for the paper industry to continue to exist. In order to purchase paper we are now necessitated to sign a pledge, or agreement, that we will use the strictest economy in the use of paper, and other materials used in our work; and also that we will inform others and urge upon them, whenever possible, the necessity of economy in this direction. Therefore we call the attention of our readers to this matter. There are probably none who cannot find many ways to economize in the use of paper, if aware that it is needful to do so.

In the past we have noticed that some of our subscribers, when changing their addresses, have failed to give due attention to notifying us or to notifying the Postmaster of the change, at the proper time; in nearly all such cases the copies of "Bible Review" sent to their addresses have been lost, and we have been called upon to furnish second copies. In compliance with the rulings of the Board we have now considerably reduced the number of copies printed of each issue for binding and for office filing, therefore in the future it may not always be so easy to accomodate in such cases as in the past. While it is our aim to keep sufficient stock to supply all needful purposes, yet it is hoped that our subscribers will be as careful as possible in this matter.

EDITORIAL NOTICE

WE are making up several sets of the Bound Esoteric and if any of our readers have copies that they wish to sell, will they please write to us, stating which volumes they have and the condition of the same, etc. We particularly wish a copy of volume XII as soon as we can get it.

Time of Cusp Transits.

Washington, D. C., U. S. A. November, 1918.

Body	Enters	On day	h.	m.
☾	♈	2	6	24 p. m.
"	♉	5	6	44 a. m.
"	♊	7	5	42 p. m.
"	♋	10	2	17 a. m.
"	♌	12	7	44 a. m.
"	♍	14	10	3 a. m.
"	♎	16	10	19 a. m.
"	♏	18	10	13 a. m.
"	♐	20	11	40 a. m.
"	♑	22	4	16 p. m.
"	♒	25	0	44 a. m.
"	♓	27	0	18 p. m.
"	♈	30	1	5 a. m.

☼	♈	22	9	30 p. m.
♂	♏	14	10	21 a. m.
♀	♎	4	11	14 a. m.
"	♏	23	5	22 a. m.
♀	♐	7	10	48 p. m.
"	♏	18	2	15 a. m.
"	♒	26	3	15 p. m.

On November 1st.

♈	is in	♈	5°	34'	27"
♉	" "	♈	21	2	30
♊	" "	♏	26	30	58

Time of Cusp Transits
Washington, D. C., U. S. A. December, 1918.

Body	Enters	On		
		day	h.	m.
☾	♈	2	1	12 p. m.
"	♏	4	11	33 p. m.
"	♍	7	7	44 a. m.
"	♌	9	1	39 p. m.
"	♎	11	5	25 p. m.
"	♏	13	7	28 p. m.
"	♐	15	8	41 p. m.
"	♑	17	10	28 p. m.
"	♒	20	2	20 a. m.
"	♓	22	9	26 a. m.
"	♈	24	8	2 p. m.
"	♏	27	8	41 a. m.
"	♈	29	8	55 p. m.

☽	♏	22	10	34 a. m.
♀	♑	12	3	5 a. m.
"	♒	31	2	7 a. m.
♄	♈	3	1	32 p. m.
"	♏	9	7	9 a. m.
"	♈	14	7	46 a. m.
"	♏	19	2	11 a. m.
"	♍	24	0	41 a. m.
"	♌	29	2	52 p. m.

On December 1st

♂	is in	♒	10°	27	55"
♊	" "	♏	8	6	10
♋	" "	♍	22	7	27
♌	" "	♒	26	50	44

BIBLE REVIEW

VOL. XVI DECEMBER-JANUARY 1918-19 No. 5

A Word of Warning

BY H. E. BUTLER

(Reprinted from "The Esoteric" of November 1893.)

*****F***** OR there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." "Behold, I have told you before." (Matt.

xxiv. 24, 25.)

The above words were given by our Lord as he stood in Judea—being in the Spirit—looking down thru time to our day. Again, when the Lord gave his revelation 'concerning these times to his servant John, "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12).

This is remarkably true at this time. Since the Esoteric Movement began its work seven years ago, there has been a great effort made to crush out its teachings:

First, by slander and multifarious false representations, the authors of which have worked as diligently as if their lives depended upon crushing this movement out of

existence; and they are still working, because they truly know that their base practises are brought to light by its teachings, and thereby their power to deceive the pure minded is greatly lessened.

Second, by organizing corresponding associations, wherein they clothe themselves in Esoteric livery, which they use as a means of deceiving the people, by teaching them certain sensuous practises. These things are done in a refined way that would deceive the very elect, if it were possible.

Third, they are publishing books, the language of which is couched in mysticism, which tacitly leads the minds of the unwary into giving license to their lower nature. Many of these books are filled with great knowledge, and some of them--apparently--with an exalted spirit of devotion. These books are being recommended and circulated by persons of great respectability, and even of moral integrity, who, not understanding the full import of the teachings, are deceived into thinking they contain the highest standard of morals and the true method of life.

Fourth, there are many teachers abroad in the land, who started out earnest, honest, and devout souls, who have been misled by invisible spirit guides, who, coming to them under high sounding names, possessing knowledge transcending that of the ordinary mortal, and imparting this knowledge cause such teachers to have almost superhuman wisdom; but along with this comes the subtle deceiver, planting his vicious germ in the very vitals of some of the purest minded persons. These adversaries, knowing well that it matters not how grand the knowledge, how pure the desire, or how lofty the teachings, if they can only mislead individuals in relation to the sex, they can hold and lead them down, and finally bind them irretrievably in darkness and destruction.

We have been forewarned that these deceivers would

come as angels of light, and wherever there is a soul that has been forced open unnaturally—and there are many such, able to see, hear, or talk with invisibles—these unclean spirits will appear to it, clothed in a phosphorescent light, and teach it concerning the events that are about to happen; and along with it those damnable doctrines of self-destruction.—in the most plausible theories,—pretending that they are methods which are life-giving and elevating. The deceiving spirit will pretend to know all about God's messengers who are teaching the world of his truth, and will impress the minds of those who have confidence in them that these messengers deceive; that they are teaching one thing and living another; that they have not reached high attainments but are using these knowledges for selfish and vicious purposes, etc., etc. They are continually impressing upon the sensitive minds thruout the world, that each messenger of truth is guilty of those vicious designs which they themselves are practising.

We are not surprised that Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." None will find it but those who dedicate their lives to God, praying earnestly for the spirit of wisdom, which it was promised should lead them into all truth. Earnest, childlike devotion to God, with perfect consecration to him and to his service will open the door of the heart, and the Spirit of truth will certainly enter: then, when you hear doctrines and theories taught, this divine guide in the soul will make you know the truth and enable you to discern the error. If your life is devoted to truth and wholly to God's service, then, when they say to you, "Such a one is teaching that doctrine, but is guilty of this, that, or the other," the Spirit of truth in the soul will give you the answer at once, which will be to the effect, "It matters not what

this teacher is doing, or what any number of persons are doing, this or that is truth, for I know it to be so for myself." It will not matter then who brings a truth; whether it be angel or devil, the only query will be, "Is this true and useful?" and thus the Spirit of truth will cause you to know for yourself. Even in this there is a chance for the adversary to deceive you, if you are not pure in heart; that is, if you have pride and selfishness, which leads to the desire of honor and position before men, or to be known before men as having a spiritual consciousness. We know persons who would make any sacrifice for the sake of feeling spiritual ecstasy, either in the sensation of being happy or in the enjoyment of thoughts that others do not possess. Such persons are as selfish as the miser who would hoard and count his gold, or as depraved as the drunkard who gratifies his appetite for the sake of the enjoyment he derives therefrom.

It is right to desire knowledge and understanding, and a consciousness that we are acceptable before God, providing we desire that knowledge not for ourselves but for its use to the world. It is right also to desire knowledge and wisdom and understanding, in order that we may be qualified to do greater service in God's vineyard—his people. In this attitude of mind there is perfect safety, and such a one can rest confidently in the words of Jesus, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand" (John x. 27-29).

None need to fear, after they have sought by prayer and obtained a consciousness that they are accepted of God, for then he will give them the Spirit of truth to

BY ENOCH PENN

It is a law of mind that if one will fix the attention inquiringly upon any subject, the conditions of that subject will be, so to speak, gathered, so that the facts concerning it will be more or less clearly perceived and understood. Because of this law the few who desired most earnestly to know concerning their origin and destiny gained knowledge of these things. However, we do not say that

all who will fix their minds upon the subject of their origin and destiny will receive a correct answer to these questions; for the reason that all minds are not in order, and a disordered mind will inevitably reach incorrect conclusions. Therefore the necessity of beginning to put the mind in order by obtaining first of all a clear perception of the fundamental truths in nature, that the order of nature may be understood.

We turn to the time when Moses, as a humble shepherd tending his father-in-law's sheep on the slopes of Mount Horeb, pondered these questions. Acquainted as he was with all the knowledge of the Egyptians, and, no doubt, as well, with the traditions of his own people, he was well fitted to investigate the deep things of his origin and destiny. It does not matter particularly how much he was helped in his investigations by the knowledge he had gained from the Egyptians—the vital thing is that he gained knowledge of his origin and destiny as the result of his investigations, and recorded that knowledge.

In the account given in Genesis we find one great truth brought out, and tho the clearly reasoning mind cannot reject it, very few readers of the Bible have ever even perceived it; yet it is stated in plain terms. This great truth is that the Creator had in mind a clearly defined purpose in creating man. We speak of this fact for the reason that those who have not perceived that God had a definite purpose in man's creation have looked abroad upon the works of nature, to a very great extent, with unperceiving eyes.

If one were to go to a place and find a large number of men engaged in different kinds of work, some digging in one place, and some filling in in another place; some hauling stones; some hauling lumber; and all kinds of building material lying about, it would be only natural to ask in wonder, "What is all this confused effort for?"

What are all these men doing?" And if one were to ask of a man standing near, "What is all this confusion about?" and were to receive the answer, "I am having a house built for myself," then all that seemingly confused effort would become to the mind an orderly procedure to accomplish a clearly defined end. In like manner it is not until a man gains a knowledge of the underlying purpose in creation, and a perception of some of the methods for accomplishing that purpose, that the multifarious processes of nature have any definite meaning to him. Indeed, we think that it would not be an uncommon thing to hear the question asked concerning creation, "What is it all for?" if there was a belief that anyone knew.

The fundamental reason for all the works of creation was stated in the words, "And God said, Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth." This, then, is the reason of it all: the producing of Godlike men upon the earth. This means that mankind is growing and developing toward Godlikeness of character and powers.

Because God's purpose concerning man is one that requires ages for its accomplishment, and because man himself may lengthen or shorten that process by his own actions (otherwise there would be no use in teaching and commanding him what to do), God gave, thru his messengers, to a few of those early investigators, a clear grasp of that purpose and of the processes whereby the work is being carried on. And he gave them, as well, a knowledge of the essential methods involved. To the end that man, being willing, could by patient effort shorten the process and hasten the attainment of the ultimate of his creation. The reason that it is desirable for man to strive to hasten the attainment of his growth in this cycle is that not until that ultimate is reached, which means that

he has become perfected, can he be perfectly happy and enjoy to the full all the goodness of life that his Creator has in reserve for him. For it is claimed, and we believe correctly, that life in its perfection is joy, pure joy. It was the perception of this fact that caused the Apostle to write, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."

This knowledge of the purpose in man's creation and of the methods for the accomplishing of that purpose, was recorded by God's prophets; and beginning with Moses and following on down the line of the prophets, the records of the prophets were gathered together and constitute the Old Testament Scriptures, which is God's message to man. The Old Testament is God's message to man in the sense that it contains not only the information of God's purpose in creation but also it contains all the necessary information for carrying out that purpose up to the regeneration; and even the regeneration is hinted at in the Old Testament.

Because during the long centuries following the time of Moses and the prophets the understanding of those teachings has become almost wholly lost—lost at least to such a degree that man's hope of reaching the ultimate designed concerning him was practically gone—it became necessary that God's message to man be repeated, and that the knowledge of the purpose, and the methods for accomplishing that purpose be again given to man. And in fact, not only did the Lord Christ come and restore the knowledge of the truths that were lost, but in clearer and fuller terms he gave the knowledge of the ultimate to be attained, and the means and methods for attaining that ultimate. Not only did the Lord Christ give this knowledge by word of mouth, but he also exemplified it by doing before the eyes of the people those

things that he taught them it would be possible for them to do if they followed his teachings. Because he did before their eyes those things that proved those teachings to be true, he said to those who doubted his words, "The works that I do in my Father's name, they bear witness of me." For the works witnessed the truth of his words. Because he taught the people how they might reach the ultimate that he had reached, taught them his own methods of attainment, he said, "Follow me." That is, "Live as I live. Let the principles that govern my life, govern your life." A portion of the teachings of the Lord Christ, with a repetition by his disciples of those teachings in their own phraseology, compose the New Testament; which is a fuller, plainer, and more complete presentation of God's message to man than is the Old Testament.

Thus we see that to man was brought first a knowledge of the purpose in his creation, and, in veiled language, some knowledge of the methods for the accomplishing of that purpose. And after many centuries, that knowledge being almost, if not quite wholly, lost, the message was repeated; but it was added to and given in much plainer terms in order that it might be more fully and more easily understood and laid hold upon, and by many more than before. And we perceive that in the New Testament God's message to man was completed, as expressed in the words in Revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things that are written in this book." This statement made by the Revelator implies that God's message to man was completed, and because it was completed no change should be made in it.

But the knowledge brought by the Lord Christ to man has become hidden from the people, even as was that brought by Moses and the prophets. Because the popular mind cannot grasp spiritual things, the popular conception of spiritual truths is not a correct conception. And we recognize the fact that at all times it has been only the few that have understood.

An intelligent understanding and practise of the teachings of the Christ are necessary to the man who would attain to the ultimate for which he was created. Because the people have lost the vital fundamentals of these teachings of the Lord Christ it became necessary that those vital truths that have been lost to the world a second time be a second time restored to man.

There is only one way whereby one's knowledge of spiritual things may be increased, and that is by one's living in accordance with the knowledge that one has, however little that may be. Because of the need for the understanding of the teachings of the Lord Christ to be restored, one came whose one great longing was to know the truth concerning God's purpose in creation, and the methods for accomplishing that purpose, who by putting into practise those teachings that he understood, and by following on faithfully, gained a true understanding of those teachings. This true understanding was gained because the practise of a few fundamental truths soon brings experiences that increase knowledge. And knowledge was gained, as well, because it is a law that when one wills to do God's will,—that is, wills to know God's purpose and the methods for the accomplishing of that purpose, and knowing, lives in harmony with that knowledge—God will send to that one teachers, to guide, to instruct, and to lead that one, in the way of truth. And thru these efforts on the part of the founder of the Esoteric Movement, the fundamentals of the teachings

of the Lord Christ that were lost have been restored again, and have been presented to the people thru the Esoteric Teachings. For the one object in the existence of the Esoteric Movement is to bring to the minds of the people the knowledge and the understanding of the truths of the Regeneration as taught by the Lord Christ. These truths have been presented to the people thru the publications of the Esoteric Fraternity. In these publications these truths have been iterated and reiterated in different wording, even as was the case with the teachings of the Christ, until it would seem that none could fail to understand.

But all cannot understand the doctrine of Christ. Only those who have developed sufficiently toward the ultimate designed for man are able to understand these teachings. Because of the fact that the ability to understand these teachings is dependent upon the development of the hearer, upon concluding a discourse to the people the Christ would sometimes say, "He that is able, let him receive it," or, "He that hath ears to hear, let him hear." In other words, if the truths of the purpose of God in creation, and the methods for the accomplishing of that purpose, as given by Moses and the prophets, and as repeated and enlarged upon and exemplified by the Christ, and re-presented by the founder of the Esoteric Movement, can be accepted by you, they are for you; if you cannot accept them, they are not for you.

Here, then, is the work of those, wherever they may be, who are engaged in the work of The Esoteric Movement—it is to hold up to the eyes of the world the truths of the Regeneration. What the people need to-day is knowledge and understanding; a knowledge and understanding of God's purpose and of the methods for the accomplishing of that purpose. It is to-day even as it was in the days of the prophets when the Spirit of God

spoke thru the prophet saying, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hosea iv. 6). The knowledge and understanding necessary can be obtained only by those who will put into practise the little that they have; for only upon the foundation of knowledge gained by experience can new and greater knowledge be added.

And so we perceive that the Esoteric Movement is a definite portion of THE WORK OF THE AGES, in guiding the minds of men toward an understanding of the purpose of God concerning man, and of the methods for the accomplishing of that purpose.



"ASK and it shall be given you." The Master meant by this asking, prayer to God for those things wanted. How simple and easy it is. And yet, when we consider the matter, we find that we do not always receive that which we ask for. The fact that we do not always receive the things asked for is evidence that there is both a right way and a wrong way to ask. After speaking of those who prayed in a wrong manner and received nothing, the Master went on to say how men should pray. He said, "But thou, when thou prayest, enter into thy closet, AND WHEN THOU HAST SHUT THY DOOR, pray to thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." There is, then, a certain way to pray which always brings results; and it is for us to learn what it is to "SHUT THE DOOR," and, as well, to learn by practise, how to shut it at will. Then, when we pray, we have the Master's word that we shall receive the thing asked for.—E.

Bible Paradox

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

✿✿✿✿✿ It is quite easy for the unbeliever to throw
✿ ✿ ✿ discredit on Holy Writ by pointing out its
✿ I ✿ ✿ ✿ apparent contradictions. And indeed he
✿ ✿ ✿ may be sincere in so doing. They may ap-
✿✿✿✿✿ pear to be such to him because "the things
of God are foolishness to the natural man;" he does not
and cannot know them, because they are spiritually dis-
cerned. But it is not alone the man of the world that is
mystified, but even among the people of God, there are
more differences of opinion, in these days of an open
Bible and of free education, than could possibly have ex-
isted when men were led like flocks of sheep in any di-
rection that might be determined by their shepherds.
For in those days very few, indeed, thought for them-
selves, and those who did were not only scouted and
ostracized, but were liable to all sorts of penalties, not
excepting imprisonment in company with the worst of
criminals, and such sufferings as made death itself a
welcome relief.

But to-day we enjoy such freedom of thought as was
not possible in any previous era of the world's history.

The chief drawback, however, to this happy state of
things, is an astonishing want of unanimity among
Christians. One man's meat is another man's poison.
The dissensions of which the Apostle Paul complained in
his day are magnified a millionfold in ours. And yet every
Christian must be more or less a learner from the same
Book. He could not be a disciple of Christ unless he made

a study of that Testament which the Lord Jesus sealed with his blood, and died to ratify and make valid. On no point are Christians more at variance than on this; that while some affirm that all men are by nature, and by birth as human beings, sons of God, a greater number say that all men are born into the world, sons of darkness and

CHILDREN OF THE DEVIL.

This seems at first sight a great mystery, which is not lessened when we say that the Bible affirms both. Indeed, it is said of the very same people, and by Christ himself, that: "Ye are of your father the devil;" and at another time: "I have said, Ye are Gods, and ye are all sons of the Most High."

The Apostle Paul also affirms the latter truth, saying at Athens: that, "in God we all live and move and have our being; for we are also his offspring;"* but John says that "The whole world lieth in the Evil One;"† and that all who are not regenerate are children of the devil as much as was Cain the murderer.‡

The question then presents itself: How is it possible to reconcile these diametrically opposite statements? For if we believe the Bible we must believe that both are true. The answer is, after all, very simple. The God of the universe is "the Father of our spirits," but the god of this age, the emperor of the world, is the god of generation, and therefore, in this sense, the father of our flesh. Hence it is that "in my flesh dwelleth no good thing;" and that "the mind of the flesh is enmity against God." This is why my body is "death-doomed" and needs redemption. By nature it belongs to him who has the power of death, Baalzebub, the Lord of Corruption, and Apollyon, the Destroyer. For he is the spirit that now energizes the sons of disobedience, just as the Spirit of God energizes the Sons of God.§ It is a question,

*Acts xvii. 28. †1 John v. 19. ‡1 John iii. 10-12. §Ephesians ii. 2.

therefore, for mankind, whom they will recognize as Lord and Master; the god of this age, the prince of the authority of the air, or the God of the Universe; the god of generation, or the God of Regeneration?

For by generation we are born into Satan's kingdom, but by regeneration are we translated into the kingdom of God, and by becoming partakers of the Divine Nature we escape the corruption that is in the world thru lust; we escape altogether from the authority of darkness; from the bondage of sin, and become children of Light. We escape death by being made alive conjointly with the Christ; and we escape from the world itself, thru being conjointly raised up and conjointly seated with him in the heavenlies. From henceforth our citizenship is in heaven, and we owe no allegiance to the prince of this world; but our longing eyes are fixt upon that heaven whence also we expect a Savior, the Lord Jesus Christ, who will transfigure the body of our humbling into the likeness of the body of his glory.



WHEN The Lord Christ was here he spoke a parable, illustrating the manner in which men procrastinate, relative to things of a spiritual nature. In this parable, those who had been bidden to the feast, when notified that the time had arrived for them to come, began—every one—to make excuses. One had married a wife, and therefore could not go; one had some stock to look after; one had just bought some land and he must needs go to see it, etc. So it is to-day, even as it was then—some-time—sometime—to-morrow—after a while. But the time and the opportunities to get the knowledge enabling one to rise into a higher sphere do not wait. To those finding their sphere of life unsatisfactory, and being filled with

yearning for a higher life, with a desire to attain that higher life, the door is open. Do you want something better than you have now? Then, if you do, you must take it yourself. You must put forth the necessary effort to get it, or else go without it. One cannot drift idly into heaven upon the merits of another, the teachings of the Church, to the contrary, notwithstanding. To enter heaven requires a long, severe effort; even as the Master told us, in the words, "The kingdom of heaven suffereth violence, and the violent take it by force."—E.



WHAT MEANS THE COMING OF THE CHRIST TO THEE? ANSWER:

BY LURA BROWER

A deeper consecration of the life
Unto the highest that the soul doth know;
A love, more selfless growing day by day,
Intent on giving ever of its best,
Asking for nothing, seeking only this—
To spend its substance freely for the race;
True sympathy with everything create;
A peace unmoved by tempests, one that sings
In midst of tumult, having found its home
Close to God's heart, the place of perfect poise;
Light in the darkness, wisdom, strength divine,
All to endure of sorrow, pain or loss;
The open vision that can see beyond
The earth's sad travail, to that sunlit Mount
Whence streams the glory of the Lifted Cross;
The open ear that hears the symphony
Arising from the moans of stricken hearts,
The cries of greed and din of battle roar;
Knowing these as the prelude of Life's song,
As notes which speak of blessedness to be
The birth throes of the New Humanity.

A Call to Awake

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Oct. 1895)

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean" (Isa. lii. 1).

THE call to awake has gone forth from the Spirit of God, calling to the souls of men thruout the world to arise and put on strength, and to clothe themselves with the beautiful garments of righteousness. There are three things here mentioned as the preparation requisite for his people for that which is about to come. The souls of all men are sleeping, so that there is no consciousness active but that of the physical brain, which takes cognizance of things surrounding them, and of their material interests.

We know that many feel that they are truly awake to their spiritual needs; that there are those who will actually say that they are saved. When asked from what they are saved, they will tell us that it is from sin, and that they have had revelations from God assuring them of their salvation. Such persons have, by determined devotional belief, wrought themselves up to the point where this belief silences the mental action of the soul's consciousness; so that they are enabled to sit down and dream of an ideal heaven and of an ideal acceptance of the Spirit whilst still living in sensual practises, and

really doing nothing but praying, talking of how happy they are since they "found salvation," and trying to draw others into the same state of self delusion. We say "self-delusion" from an authority which they themselves accept: James said, "Shew me thy faith without thy works, and I will shew thee my faith by my works" (James ii. 18). And it is also written, "Faith without works is dead, being alone." How true are the words, "My people are destroyed for lack of knowledge."

There is a law in nature which justifies the text, "As a man thinketh, so is he," but does not justify a man except in his own eyes. There is no justification before God except in obedience. God made a covenant with Israel when he brought them out of the land of Egypt, and called it an everlasting covenant, and said, "Obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." This class of people have been rocked to sleep in their own indolence and indisposition to know the truth that they may be thereby made free from the law of sin and death. They glory in their lack of knowledge, saying, "We want to know nothing but Jesus Christ and him crucified;" and they really know less of Christ, his real character, the object of his coming, the reason for his crucifixion, etc., than of anything else. They essay to rife into heaven on his merits, doing nothing themselves. But the time is rapidly approaching when the Lord will say to such, "Depart from me, ye WORKERS of iniquity, I never knew you." For if a man or a woman does not work the works of righteousness, but sits down dreaming of another's righteousness, the desires and passions of the flesh are not still, but continually work the works of iniquity.

The call comes to all such, "Awake, put on thy strength." What does God, by the prophet, mean by

putting on strength? Surely we are not called upon to do a useless thing. If we need strength, it must be for a purpose. There is something important to be done, something practical in the way of service. Now, whilst the human family dreams, their bodies are carried forward by the forcing impulses of carnal generation, appetites and passions, and, as Paul well said, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;" therefore no person can be partly good and partly evil. He must be decidedly one thing or the other, or, as the Lord said by his angel, he will spew him out of his mouth. The trouble with the church of the present time is that they have devotion, which is in itself good, but they have no knowledge; therefore the deceiver takes the powers gained by devotion to himself. Devotion without knowledge is the worship of a god of their own ideal creation, created from their own selfish desires and passions; consequently, all their devotion is the worship of the adversary, a yielding to the temptation that was offered to our Lord, "I will give thee all the kingdoms of the world and the glory of them. If thou wilt fall down and worship me, all shall be thine."

The Lord himself announced the only way by which salvation may be obtained; namely, by the knowledge of the truth. But the Christian of to-day replies to this by saying, "Jesus was the truth: we know him." John said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John ii. 4). And Jesus himself said that he came not to destroy the law and the prophets, but to fulfil. Again the Christian jumps at a conclusion and says, "He fulfilled the law and the prophets. We have nothing more to do with it." But that would be destroying it, abrogating it. It is easy to make an assertion, it is quite another thing to

know that it is correct; and one who makes these assertions without being assured of their truth is a fabricator as much as one who tells a wilful falsehood. To all such we would say, Awake, put on strength of intellect, that you may know the truth: then read carefully and prayerfully the prophecies of Isaiah, and, in fact, of all the prophets, and see if Jesus did, in his life and preaching, fulfil them all. We are prepared to say from the authority of the Scriptures that he did fulfil but a very small portion of them; therefore the truth of his words, "I came that they MIGHT be fulfilled."

Again the churchman deceives himself by the words of the apostle, who said, "A man is not justified by the works of the law, but by faith." Thus in their own imagination, they wipe out of existence God's everlasting covenant, and all the holy prophets who were instruments of the Spirit of God to point the way to a final, everlasting salvation, and refuse to believe the fact that the apostles had no reference to anything but the ceremonial law, which had in it nothing but the types and shadows of the real. As the apostle well said, "The law (types and shadows) was our schoolmaster to bring us unto Christ;" for it shadowed forth the coming Messiah, and the mysteries of Godlikeness; and if we refuse, as individuals, to be educated by the authorized schoolmaster, it follows inevitably that we can never find Christ.

Yet the Lord is merciful, full of loving kindness, and does accept thousands of the people in the various churches, and gives them the assurance of their acceptance with him. This assurance will remain until the word by the Spirit goes forth, "Arise, be enlightened; for thy light is come" (Isa. lx. 1). And now that that light has come, it will condemn those who do not accept it. It is to-day as it was when the Nazarene came to Is-

rael; he said: "If I had not done among them the works that none other man did, they had not had sin; but now have they both seen and hated both me and my Father." Men are justified when they live up to the light they have; but when a greater light comes, if they reject or refuse to receive it, it matters not from what cause, they stand condemned before God and in their own souls.

If they are living in true childlike devotion to God, and are accepted of him, as many are, they will find that their peace of mind has past away, and an interior foreboding will take its place; something that they may reject as doubts and fears, but still that foreboding remains. Paul said in his letter to the Ephesians (v. 14), "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Now, whoever will arouse himself and accept the innate yearning for knowledge of the truth, to him the spirit of truth will be given. His mind will be opened and his understanding enlightened, so that he will be enabled to discern between truth and error; and he will love the truth because it is true, regardless of the nature or character of the messenger who brings it.

The words, "Put on thy strength," are of great importance in this awakening; for the awakened soul begins to see and to understand the truth as it is, and all old things are passing rapidly away from him. Former friends and associates will scoff at him, will accuse him of insanity: "He that departeth from evil is accounted mad." Herein is required strength of purpose and decision of character sufficient to stand alone amid the ridicule or blame or whatever may be thrown upon him. Not only is this strength requisite to stand alone against friends who become enemies, but he finds within himself weakness of the flesh, and he must rouse all the powers of manhood latent in the mind to conquer these weak-

nesses and strengthen the weak points.

Again, as he goes on living the true life, he finds that the body and nervous system become very sensitive. Not only do the mental and physical conditions of those around him reflect themselves on his consciousness as in a mirror, but all the diseased states with which he is surrounded enter into his consciousness and become his own. Here a new field of struggle opens before him. He becomes painfully conscious of the fact that the feelings and thought-conditions of others will destroy his body and mental capacity unless he puts on sufficient strength to overcome these also.

God has sent to the world, in advance of these truths, Christian Science, Mental Healing, and the different systems by which the man or the woman may learn and know the methods by which these difficulties may be surmounted; for the awakened soul must remember that Christ has promised him all truth. He must dedicate his life to God without reserve, then expect and carefully follow the guidance of the Spirit of God to whom his life is given. And not only must he wait the guidance of the Spirit, but he must look for and do all in his power to gain a knowledge of truth, and expect, continually and always, that the spirit of truth will abide in him and give him capacity to discern between truth and error.

There is another branch of this important truth which the awakened soul must know; namely, the Stoic system and practise. He must conquer fear; otherwise, his trust and confidence in God will be lacking. If there is disbelief in God, hope is gone, and he had as well give up the pursuit. That holy covenant that God made with our fathers, and promised to put into our hearts and lives, was comprehended in this thought: he will be our

strength, our wisdom, and our deliverer, and we are to be his obedient followers; therefore, to fear anything is to disbelieve God. And to-day, as much as in the time of Abraham, to believe God will be accounted to us for righteousness. When all fear is conquered,—when fear of disease, of pain, of what the people may say or do is all wiped away, then can we, by the power of the will of God, take hold of our bodies with strength of purpose and determination of will, and make them do whatever is necessary to be done,—make them strong and useful in every function and faculty, knowing that God by mind created all things, even our own bodies, and we, by his Spirit, recreate and renew them and make them fit servants of our souls and of our intellects.

The strength needed for the one that keeps the truth (See Isa. xxvii. 2) does not stop here. He awakens to a consciousness of the world of souls; and in that world he first finds adversaries to the truth, most malignant and harassing: so that strength beyond that of mortals must be possessed by every one who follows the leadings of the Spirit. God did not promise to be the strength of Israel merely as an encouragement; but he promises to be your strength because of your need,—because the strength of man, without the hand of the Supreme Will to uphold him, is insufficient to enable him to follow where God's purposes lead. Jesus said of this way in which his people were to be led,—the way that he himself had gone—"Be of good cheer; I have overcome the world." He also said, "I do nothing of myself: the Father that dwelleth in me, he doeth the works." And the Spirit of the Father that dwells in and all about you has promised to be your God, strength, power, to enable you also to overcome the world, and to live a life so righteous, so pure, that you will be clothed upon with the beautiful garment, the wedding garment, of which Jesus spoke.

And if you follow carefully the guidance of the Spirit in all things, you will not only be led into a knowledge of all truth, but that knowledge will guide you in the development of strength, power of both soul and body; and when you are ready and need a place of protection, the Spirit will lead you to the place that the Lord is preparing for the organization and perfection of his body. You do not now see the necessity of separating yourself from the world, and setting yourself apart, absolutely, body, soul, and spirit, to God: when you are prepared for such a separation, the necessity will be clear to you. Until then, be faithful to the duties of to-day, and faithfulness to the day will give you courage and strength for the morrow. Therefore, let no one be in haste. It is enough to know and do the will of God to-day; for if you attempt to run ahead of yourself, beyond your guidance, you will get into many difficulties and dangers.

May the Holy Spirit guide the souls and minds of the awakened, that they may fulfil His purpose in the world.

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The Eagle

BY S. I.

❖❖❖❖❖ BIRDS generally symbolize spiritual things or forces, and the eagle is a symbol of highly developed spiritual ability, tho not always of the best or highest order, unless it is given as the white eagle—a species not yet found among birds.

In the legend of "Noah and the Ark" we are told that Noah used birds to ascertain the true conditions of

the surroundings. (Gen. 8) Noah first tried with a RAVEN—a black bird of prey (that is, the spirit of cunning, selfishness); but the raven was able to get along, to “fly forth, to and fro,” until conditions were more favorable. But the DOVE (the peaceful spirit) could not endure the unnatural conditions outside the ark and therefore came back to Noah (rest).

The prophets, or the teachers, in the prophet-schools of ancient times, were sometimes called “EAGLES,” and their pupils, “RAVENS;” this explains the expression in I Kings xvii. 6.

The DOVE OF PEACE abides with the Christ (Prince of peace) AFTER his baptism (Matt. iii. 16), that is, the spirit of peace, harmony, and equilibrium, abides with the one who, thru the complete regeneration (baptism), attains to the Christhood; and this spirit is separate (holy, John xiv. 27) from the ordinary peace of the world which is only a suspension of trouble.

The eagle soars high in the air and builds its nest at lonely or inaccessible places; this symbolizes prudence and cleverness; and the eagle’s ability to carry for a long while, not only its own body, but also its eaglets, on its wings, symbolizes perseverance and assistance. The clear and sharp vision of the eagle signifies spiritual insight thru which many concealed, but very valuable, points are detected, trials and tests mastered, and difficulties avoided. All these qualities, insight, perseverance, prudence, etc., are very desirable, necessary, and GOOD IF RIGHTLY USED; but if misdirected and misused they become disastrous and the undesirable quality of the eagle will then come into activity—the eagle is a bird of PREY.

It is remarkable that the United States makes so much use of the eagle as a symbol, especially on its coins and bills. Up to the present time, MONEY has been used principally as a means of PREY; and the spiritual eagle will not

be white until the love of money, greed, and selfishness, is gone or under perfect control. To accomplish this in or by a whole nation is a tremendous task—Will the coming generation be able to establish such a nation in North America? The seed to it is already planted in the West.

In the twelve zodiacal signs we sometimes see the scorpion exchanged for an eagle. In Ezekiel i. 10 and Rev. iv. 7 the four cardinal signs are given as: lion, calf, man and eagle. This change from the scorpion to the eagle contains the very important lesson that as long as the creative or vital function of man is misdirected, or used for other purposes than the high attainments leading to the age-lasting LIFE, so long will these creative forces work dissolution and bring DEATH—like the sting of a scorpion. But when man's creative powers are purified, and utilized only for the higher spiritual, eternal life, then the deadly scorpion becomes the flying white eagle, soaring far above the gross material.

The riddle or parable in Ezekiel, xvii chapter, fits very well to the history of the United States, tho it may also be applied to other nations and other times, as well as to societies and individuals. Those who settled in North America were a high-spirited people, full of ambitions and intellectual abilities (the great eagle with great wings, verse 3); tho these abilities have so far been utilized mostly for external and selfish purposes (the eagle was full of feathers and had long pinions). The people of North America are of many nationalities and have many different kinds of organizations (the eagle had many divers colors). The prophet did not say "divers" colors but "embroidered" colors; that is, these organizations as to their external features are "man-made." Those who moved to the United States carried with them the idea of an ideal life, a desire for liberty and happiness, and they started communities and cities where

they intended to establish justice and peace (the eagle took a TOPMOST twig from a cedar tree on Lebanon—that is, white—carried it to a LAND OF TRAFFIC, and “set it in a city of merchants.” See verse 4.). The parable says, further, that the eagle “also took SEED of the LAND” whence he came—that is, the people also carried with them many of their old beliefs and customs, in the line of religion, politics, and social life.

But the top twig of the Cedar from Lebanon, that the eagle planted, did not thrive—no, the highest ideals, the kingdom of heaven, cannot develop properly in the busy cities controlled by mammon. Only the seed, brought from the old soil, grew profusely; and it became a “vine of LOW stature” (verse 6). Therefore, as this planting is unsatisfactory, and only of a temporary nature, it will be uprooted, and “utterly wither when the EAST wind toucheth it” (verse 10). This expression may be understood to refer to the present European struggle; but the prophet also tells us that neither “strong arms nor much people” will be able to uproot this old seed (verse 9; see American Revised Version.). No, it requires the inward ENLIGHTENMENT to cause a genuine revolution of our misdirected beliefs and education.

Verses 11-21 of the same chapter contain the same lesson expressed in another form. We must remember that Babylon means CONFUSION; Jerusalem, GOD’S PEACE; Pharaoh, GREAT HOUSE; and Egypt, BONDAGE. When corrupt Politics tries to unite religion to itself, when the worldly powers (Babylon) try to absorb and usurp the higher spiritual qualities, thus to bring the kingdom of God down to their own low level (verse 14), and thru militarism establish a genuine peace, it will be found impossible to do so; even by using the greatest material advantages and resources (Pharaoh) and the strictest compulsory methods. (Egypt, verse 15.) For such is nothing

less than breaking the higher moral laws (covenant,) and results in its own destruction "in the midst of confusion" (verse 16).

But the correct planting is done by Elohim-YAHVEH (verse 22). He does not plant his kingdom in a land or city of mammon-worship, greed, jealousy, etc., but in "the eminent mountains of ISRAEL"—namely, those who thru the regenerate life have made high attainments. And it will not become a "low creeping vine," but a stately tree with beautiful boughs and fine fruit (verse 23); and "all fowl of every wing" (the eagle included) shall dwell UNDER it.



The Reign of Grace

BY ASAPH

"FOR the law was given by Moses, but grace and truth came by Jesus Christ."

THE true Christian society, after nearly two thousand years of Christianity, has not yet made its appearance upon the face of the earth. No doubt, upon the planet there are a few isolated individuals, who not only possess an insight into a Christian altruistic state; but who also have made individual attainments, entitling them to membership in this true "heaven on-earth" State; but the greater body, or society of people functioning as one man, which is to serve the Lord in establishing this State, is yet hid in the dim vista of coming events.

Every generation of those who have accepted the letter

of the New Testament, left by the Lord Christ in his first advent, has produced visionary apostles of the Christ's second coming. It would be tedious and purposeless to enumerate even a part of these; for no one, (save one, in the closing days of the present era) ever insisted on that prerequisite of the fundamental principles of true Christianity, which is required of those who desire to become members of a Heavenly Kingdom on earth.

The revelation which God gave to his people in the Biblical writings explicitly states, that in order to form the heavenly social order, the New Heaven and the New Earth, under Divine rule, it is absolutely essential that they, His people, shall emigrate from Egypt (abandon the life of the senses) and establish a new communal order where God, the Lord, alone is ruler, and where nothing of the old order of life remains. (Isa. xlviii. 20; Rev. xviii. 4.)

In the present order of life on earth are found ignorance, want, misery, sickness, and death. In the new order all these are to pass away, and instead of ignorance, the light of knowledge; instead of want, abundant supply; instead of misery, the happiness of peace; and instead of sickness and death, health and life, everlasting; these latter are to make blest the existence in the New State. Considering this, it is only natural to inquire regarding the methods by which such happy ends are to be attained. (Rev. xxi. 1-4)

History attests that the Jews once had the opportunity to form an Altruistic State; but its records also show how unfit the Jews of the Mosaic dispensation were for a righteous, spiritual, communal existence. Therefore, we are told, the opportunity of thus uniting with God past on to the Gentiles. The Gentiles who became nominal Christians, became, in time, the custodians and leaders of Christian, spiritual thought and life upon the earth.

Put as they made an alliance with secular power and failed to live up to the laws of God, teaching the doctrines of men, relegating the acquisition of virtue and truth to a time after death, the word of God past on to the few isolated individuals, outside of the established churches and organizations; who are designated as true Jews, because they are so inwardly, and their circumcision is that of the heart in the Spirit. These few individuals have cut off those tendencies which, arising in the flesh, captivate the soul into sin and cause it to dwell in the illusive realm of endless birth, decay, and death. These individuals, the true disciples of the Lord, have abolished the enmity between the flesh and the Spirit, by subjugating their fleshly, psychic ego to the will of God; and, knowing Self, the spiritual, and using, but not abusing, the lower forces, they strive for social unification, based upon a practical, physical foundation which would give them a living independent of the outer world.

Altruism, to which the true people of God are committed, is a state wherein all the resources of the people are held in common. (Acts iv. 32, 34.) While each member is a spiritually endowed, individual person, free from all restraint, yet his work, in whatever sphere it may be, is not for himself, but for the social good. No one works for money as is done in the commercial world. (Acts viii. 20.) Living under the law of use and not of possession, no one seeks to own anything, because ownership, like the pleasures of the senses, is an illusion of the mind. The supply of everything—clothing, food, shelter, transportation, recreation, communication, products of toil, and all the other essentials for civil life—is in this State adjusted to the demand: but if there is a surplus of anything it may be sold in the outer world, in order to have the means to pay "tribute" to Caesar, who, so long as generation continues to rule, will still live under the

illusion of property, interest, profit, and rent. (Matt. xvii. 27.)

Having conquered the lower self, namely, made the psychic ego and physical body subservient to God, there is no covetousness, nor sensualism, nor envy, nor vanity, nor grief, nor want, nor sickness, nor death among the people of God, for those phenomena are products of sense life, of vanity, of the love of self and mammon.

Not desiring distinction prevents jealousy; not desiring possession of material things prevents theft; not seeking the objects of sense keeps the mind in peace, thus the man of wisdom governs by ridding his heart of its desires and by elevating the life to higher uses. He acts not for the good of self alone, but for the good of all. This means, not the cessation from work in the line of one's ability and attachment, but that the product of one's labor is brought forth for the social good and not for personal advantage. In a true State ruled by the law of USE no one derives any profit from his toil, and, speaking particularly, a tailor does not manufacture thousands of suits of clothes to be sold on the market, but manufactures only sufficient for the actual needs of those who are members of the social group. Also it would be foolish to build houses with the aim of renting them to some one in need, because each individual's needs would be supplied by his own dwelling. The same can be said in regard to everything produced; because no one seeks to possess money or to own a piece of ground, except in the sense of USE for the good of all which includes also the good of each individual worker. The idea of life in this State is the development of never-ending consciousness in useful being.

Each individual in the Kingdom of Truth (the new State) has shaken off the influence of matter which causes fermentation in the flesh and has turned his po-

tential energies into soul functioning, and, as the needs of the physical organism are always supplied without money or price, the dweller in the new realm is open to the virtues in heaven.

Being governed by one law, namely, the law of USE, the life forces operating in each individual are elevated into mental and spiritual channels; therefore, this social body is a unit in the same sense that man's individual structure is a unit, one body, altho possessing different functions, each function performing specialized services. The recognition and discernment of this fact, however, is only possible to the spiritual eye; for in the externals the people in the Kingdom of God move about in the same way that ordinary mortals move about in the outer world. This unified Body will be governed by the same Spirit that operated in the Lord Christ in his first advent, but with greater manifestation and with more power, because the life forces of thousands of individuals are much more potent than the life forces of one individual.

Government, in order to be successful and enduring, must be from a center, or point, to an ever greater circumference. This center, or point, in the true world (new State), is our Lord, manifest in Jesus of Nazareth, thru whom and in whom the twelve representative functions perform all services known in man in the intellectual, spiritual, psychical, and phenomenal fields of human existence. The Lord deals with man and dwells in him similar to the manner in which an intelligent individual guides and trains his brain structures into channels of orderly thought, thus evolving in all his body USEFUL, hence beneficial, habits in life. This, then, is the beginning of the Kingdom of God in man; and when there shall arise a number of men (even five), who are masters of self, then a social organization can be formed and the light of true being become visible upon earth.

We discern this plan in the Scriptures, wherein the Old Testament imparts to the physical man methods of life inducing him to abandon the pursuit of sensuous pleasures and to cease from worshipping possessions and vain ends. He is taught and admonished to entertain habits in thought, will and action, which, when firmly established, will make him a subject of a perfect State called the Kingdom of God. The earth, in time, is to be full of the knowledge of God, "as the waters cover the sea."

This coming event, the transition from egotistic individualism to the unity of many in one Spirit, functioning as one man, can only be brought to pass by those men, who, as has been said, have overcome the power of the lower, or physical and carnal nature, and stand in the full light which is shed by the Lord over the resurrected from the dead.

From these considerations it is plain that there are in existence upon earth to-day two classes of men and women, namely, those who are asleep to the light given by the Lord, and taught by the Gospels and by the Esoteric Teachings of to-day, and those who have awakened to the glorious liberty of the Sons of God and stand with the Lord on Mount Zion, their intelligence illuminated by the name of the Father of Light. (Rev. xiv. 1.)

Please observe the distinction: the egotistical individualist, the private capitalist, the devourer of the labor and useful toil of the present and unborn generations—he is a destroyer. He is the Upas tree whose roots suck up and absorb the fertilities of the area measured by its shadow. He undertakes nothing unless it promises profits. He does not work for the welfare of the social body so as to benefit the world, but labors only for self and his immediate kind; therefore, he lives and dies in a limited area measured by his own diminutive body which is "the sum and substance" of his being. The

man of gnosis, on the other hand, is a builder of some thing enduring and everlasting. He is the servant of the many and yet the master of all; his work ramifies thru all humanity and his method of life elevates man from the brute to the likeness of God, that "where I am there ye may be also." His gifts, received from God, whether physical, psychical, spiritual or intellectual, are always contributed free for the benefit and good of the association of which he is a member. The world in which he lives is a world of USE and not of possession.

The fundamental principle in the Kingdom of God is essentially full control and mastery over the foundation of life centered and residing in the sex. This control destroys egoism and the rapacity which reigns in the soul of man. Man rises from the sepulcher of individualism, illumined by the dim light of sensuous pleasures and measured by the value of perishable goods, into the glorious light of a world of unlimited possibilities for growth in spiritual being.

Men are not free and equal under the old order. Men are free and equal only under Divine order and in a Divine institution. In that Social State there is no competition of man with man, or of one set of men with another; nor struggle between classes for supremacy in governing the distribution of wealth; but each man performs his functional service for the good of all and thus enhances his own tranquility, increases his liberty, and partakes of endless, immortal conscious being.

"And there shall be no night there; and they need no candle, neither the light of the Sun: for the Lord God giveth them light: and they shall reign forever and ever" (Rev. xxii. 5).



A Review of the Way of Attainment.

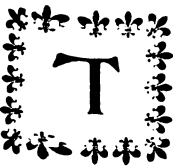
BY H. E. BUTLER

(Reprinted from "The Esoteric" of Aug. 1895)

"AND a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it: but it shall be for those: the way-faring men, the fools. SHALL not err therein" (Isaiah xxxv. 8).

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isaiah lxx. 17)

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." (Zechariah xiv 20).

 HIS highway is one and the same for all; but its beginning, the path leading to it, is from all stations and conditions of life. It has no terminus. In its beginning it is very narrow, and it becomes more and more so, until it entirely leaves the boundaries of this world, and enters a world new and wondrous, where the way becomes as broad as the increased and expanded capacities of the inhabitants of that world.

In order to make these thoughts useful to all, it will be necessary to consider some of the stations in life from which the people start in pursuit of that world in which everything, even to the horses' bridles, is "holiness to the Lord." First, we will consider some of the mental conditions causing the people to enter upon the way. One of the main reasons for the pursuit of the new world arises from the individual having thoroly explored the present one. He has drunk deep of the cup of its so-called enjoyments, and has felt keenly the bitterness of

its dregs. He has become satiated with all that men count desirable in this world. None can have these experiences but those whose souls have lived thru many lives, and have outgrown this world and all its accounted good. These have but a short way to go to reach that narrow way. With them the death-struggle of this world is comparatively easy.

There is another class who have further to go to reach this highway; but who, thru many generations of a faithful Christian life, have learned to love God, his laws, and his glorious nature more than all else in the world. Many such are found in all branches of the Christian Church, from the Mother (Roman Catholic) thruout all the different bodies of Protestants. These are not altogether pleased with their Church, for it does not come up to their ideal of what it should be, altho it comes nearer to it than anything else of which they know. Therefore they adhere to it closely, and support it faithfully. Many of these are engrossed with a multiplicity of duties in domestic, social, and business life, and find no time to search for and to define their ideal. But when the true way is presented to them, they soon gather up all the affairs in life, and dedicate themselves with all they have and are to God and the new world, wherein dwelleth righteousness.

There is another condition still further from the path. Honest, thinking, reasoning men and women have become dissatisfied with all the theories and doctrines of the different churches, and have therefore thrown aside the Bible and Christianity, and are wandering around thru the earth examining every new thing in search of that something for which their soul has ever been longing. These must first be convinced thru their reason that there is a higher and better way, and that there are truly practical methods by which that way may be reached. Most of them have to be led first thru a hope of personal

advantage; and as they try the methods and experience the advantages, and as they near the path, their eyes begin to open and they commence to see the beauty and excellence of God and his Spirit. At this point in their experience, they become willing to leave the old world with all its allurements and pleasures, and begin to desire more than all else in life to live in the light of the Spirit of God, and to know and do his will. Here they also enter the path.

Still one more class is that of the young man and the young woman, who have come upon the stage of action with high ideals, great aspirations, with active, determined minds to attain the highest and best there is. These also must be allured by the presentation of methods which will increase all their capabilities, and lift them far toward the heights of their aspirations. The methods presented to such must bring the promised and desired results from the very beginning. Many of these have their eyes fixt upon this world and its grandest ultimates; therefore, many of this class will apply the methods and obtain results that will enable them to reach high attainments in this world, and will be allured by wealth, honor, and position to use these powers for many years for their own aggrandizement, and for the general elevation of the public standard of morals and intellectual abilities.

Many others, thru refinement of their sensibilities, will become personally acquainted with the Spirit of God and his holy ones, and thru this will become enamored of the inhabitants and the character of the new world, and will willingly let go of all that belongs to the old, and enter the path with all the zeal and vigor of their youthful and aspiring natures. These are only a few of the many conditions from which the wayfarer enters the narrow way. However, the greater number come from these five stations

in life. Among those that enter this road are the high and noble of this world, as well as the meek and lowly; leaders of men and society thru all the grades, down to the outcast and the outlaw. But having once entered this highway, they all find a common level; all travel the same road, and all reach the same ultimates.

We will now consider the cost of entering this path. First, before one can be induced to pay the cost, he must know enough of the life and its ultimate to make him love and desire it more than all the world possesses. He hears the words of the Christ, "Go and sell that thou hast, and give to the poor, . . . and come and follow me." The first question, then, that arises in the minds of those that have great possessions is, Who are the poor of whom the Lord speaks? Listen to his voice again: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Then, it is those who have given up all for the sake of the kingdom of heaven.

When the aspirant comes to the door of entrance upon that path, he finds there the angel of the Lord guarding the way. He comes with all his worldly possessions. He is required to lay them down, to give them up to those whose business it is to feed and clothe, not only himself, but all God's poor in spirit, (See Acts iv. 34 to v. 11. *This was the first fruits of the Spirit.*). Then comes the question, "Will you henceforth conquer generation in all its forms?" With a decisive reply in the affirmative to this, the next question comes, "Do you love father, mother, wife, children, your reputation among men, or any or all things of this world more than the kingdom of God and his righteousness?" If a negative answer is given from the intellect, it is well, but not enough. He must still stand waiting at the door, and the question is repeated to the soul, the inner consciousness; and the neophyte must wait there in the antechamber, or wander thru the

desert lands, until from the depths of the soul the question brings the response: "No: I am willing to die to the world, and to be to all things earthly as tho I had not been." Then comes the question, "Do you give your life with all its hopes, desires, and aspirations, without a reserve, into the hands of God, to be henceforth used, guided, and governed according to his will?" He may answer even from the soul: "Yes: I dedicate all." Still the door does not open. Then it is suggested to the soul-consciousness to pray that the Father may thus accept him. And as he attempts to pray, doubts and fears arise from within, and rush in from without. Still he struggles on, until the soul prays with a zeal of earnestness that enters into every fiber of his being: "Oh that the Spirit of God would take control of every attribute of my nature! Oh that I may be so thoroly psychologized by the mind and will of God that every thought, feeling, and impulse of my entire being may be of his mind and will!" Then the door opens

When those coming from the churches reach this door and are asked to give up all they have, they answer lightly: "Oh yes, I have done that." And to all the questions comes, in the same way, the answer, "Yes, Yes: I have been thru all that." When from a distance, they are shown the highway, they say: "I know all about that; I have been on and over that way these many years;" and they confidently assert, "There is nothing there for me; I have been thru all that," and turn away, "like the sow that was washed to her wallowing in the mire." For there are many who, before the time had arrived for God to open the door to this path, had lived up to the light they had, consequently, in the soul-consciousness they had willingly promised to make these sacrifices; and as that was all they could do, they received at the time the assurance of their acceptance as a neophyte upon the path leading to this highway.

Like Moses from the mountain top, they had been permitted to view the promised inheritance from afar. But now that the time has come that all these experiences are to be literally actualized in all that pertains to their earthly lives, the egotism and selfishness of the flesh causes them to love the ideal more than the real, because it permits the flesh to enjoy the good things of a sensual world. When they can be convinced that all that they have seen from afar in the ideal is now to be past thru in painful, laborious experiences, they enter the path better equipped, better prepared, to make rapid strides than any other class. But self-righteousness and love of the ego will shut out more of this class from the highway of holiness than all others combined; and in the language of Rev. iii. 17, 18:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye salve, that thou mayest see."

Many will continue to assert: "I am rich;" and the pleasurable sensations arising from memories of what they have experienced, and the honors of a refined and cultured church association, will fully satisfy too many of them.

It must be here remembered that the conditions referred to do not admit the neophyte upon the highway of holiness referred to in the quotation given, but only upon the path leading to that highway. This path is comparatively broad and easy; for one may enter upon it and travel on thru several degrees of attainment, while he has not met all the requirements promised when he entered the path. God's laws are infallible in bringing results when complied with. For instance, if one lives the regenerate life, he will grow and develop in power and re-

finement of body, in strength and clearness of mind, in refined sensibilities, and in intensified consciousness of the soul, so that the soul's consciousness may perceive many things belonging to the spirit and cause world, while his perception of that world will be like looking thru a pin hole in a sheet of paper. Yet in that consciousness he may go on thru the first, second, third, and fourth, and even the fifth stage of unfoldment, or degree of attainment, while the cords of this world's interests, or lack of physical self-subjugation, or love of power and gain, may still bind him so that he cannot enter soul and body upon that highway of holiness, which is entered thru the door of the Sixth Degree.

It must be remembered that God's laws, in so far as they relate in any way to our being, are the creative forces of nature; and when any one of them is laid hold upon by our will and applied in our life, it will infallibly bring the result in the particular direction of its office and function. Man may apply the law of regeneration, self-culture, and development without making the sacrifice or entering into the covenant above mentioned, and he may go on developing powers of mind and body, and even of soul-consciousness, and thus may obtain qualifications for almost any sphere of action in this world.*

But such are always brought face to face with the conditions for entering the highway thru the narrow door of the Fourth; where they meet the spirit of the high and holy one, and there is laid before them two ways: to take this covenant in all its sacred relations, or to receive all the good things of this world. If they choose the latter course, they may go on without condemnation, and enjoy those things; but, if they choose to enter the narrow path by way of the Fourth, they then place their lives in the

*Because of this we published "Practical Methods to Insure Success" to meet the requirements of such; for the elevation of the qualities of part of the race will be a help to all.

hands of the Infinite, with all they possess or hope for in the future. Then, even then, they may go a long way before they are absolutely compelled to yield up all that they have dedicated. They may even enter the chamber of the Fifth in the soul-consciousness, while, in the body and its consciousness, they must remain still in the dark passage of the Fourth. But, after they have gained all that they can gain in the way of development of soul in the Fifth without conquering all the evils, and subduing all the fleshly conditions, and selling all they have and giving to the poor, then the light will be withdrawn from them, and the door will open into the abyss of darkness, where resides Lucifer, the son of the morning, who has fallen; and for a short time, they may become incarnate demons of the most malignant character: but they must soon part with the body; for none can turn back to this world and its interests after having fully past the door of the Fourth. It is then forever too late for repentance (change of mind.)

It will be observed that there are here set forth two ways that may lead to the same ultimates. One in which the soul and body enters into that everlasting covenant in the beginning. These are bound by the covenant for all time. While they may, when they come to the door of the Fourth, have the choice of the two ways; if they choose the way of wealth and honor and the good things of the world, tho they will have the mental strength and comprehensive intelligence and power of mind and will to obtain those things, yet, because of the sin of violating their covenant, they will find that those of the world whose favor they seek, as well as all the good that they pursue, will rise up in antagonism to them; and in every sweet will be the sting of the scorpion. So that, really, the only hope remaining for all those who enter this covenant condition is to press forward toward the highway of holiness.

All who start for the highway, tho they make this covenant and realize their acceptance of God, will find, no matter what may have been their former experiences, that they have a long and tedious struggle to kill out all fleshly desires, to subdue the creative mind and will in their own persons. They must develop power of mind and will, not only to kill the controlling power of their own body and intellectual mind, but must meet unseen, and therefore unknown, adversaries of apparently great malignity and power, and multifarious in their kind and quality of manifestation. We say "apparent," because their entire power is in the physical mind and upon the material plane of action; and, if "we love not our lives unto the death," we can go straight forward, and these adversaries will only make manifest within us the adverse life of a sensual existence, which should be known and conquered. In all this conquest we are only learning by actual experience how to use the powers that we are gaining.

To illustrate the thought: If we never had occasion to use our hands in handling the heavier and material objects of earth, we would be incapable of using them; but by use they become strong and dexterous. And so it is with all the powers of the mind. The way has been made difficult, simply because man has for centuries lost all idea of its existence, and, consequently, all the powers requisite to it. All these powers must have mental drill, which sometimes seems terrible in its severity, because it is powerful in its achievement. But whilst upon this path that leads to the highway, every evil in our nature must be known and conquered, and every latent power brought into active usefulness. "No lion shall be there, nor any ravenous beast shall go up thereon;" for every animalized principle within our natures must first have been destroyed.

No thing can walk that path but "the lamb of God that beareth away the sin of the world;" that is, all the animal passions and propensities are under absolute submission to the mind and will of God. So that the words may even apply to them: "He was led as a sheep to the slaughter; and like a lamb dumb before her shearer, so opened he not his mouth." For it must be remembered that the Spirit of God said by the prophet that "the wayfaring man SHALL not err therein." He does not say that he need not err, or that he sometimes does err—but that absolute, "SHALL not err." All that causes man to err must first have been crucified by his own will, and there will be no disposition to err. The fish cannot live on dry land, nor the bird under water; there is nothing to qualify them for such conditions. Even so there will be nothing remaining in men or women, who enter this highway, to enable them to err therein. Every function and faculty of their entire nature will be under the absolute control of the mind and will of God.

When John saw these in vision (Rev. xiv.), he heard it said of them: "These are without fault before the throne of God." How many of our readers are willing to pay the price of obtaining this faultless condition before God? How many are willing that every faculty of mind and body which constitutes their earthly existence, with their possessions, loves, sympathies, and hopes, shall die and be as tho they had not been, and that the Spirit from God shall henceforth be their only ego, the only self, remaining? Truly, this way is very high; and none can see it and yet live as a man or a woman in the loves, sympathies, and attachments of this world.

Behold, we lay open before you the way that was ordained from the foundation of the world; by which you may pass from this old age and order of things, from this material world of death, into the spirit world of immortality without the dissolution of the physical body—

the way spoken of by the Spirit when it was recorded, "Thou shalt not leave my soul in hell, nor suffer thy holy one to see corruption." That grand soul, the prophet Isaiah, longed and prayed that God would permit him to open to his people the path to this highway of holiness; but the only answer he received from his God, was "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat (or gross), and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Then Isaiah in wonder said: "Lord, how long?" (Isaiah vi.) Jesus referred to this same quotation and said: "God hath shut their eyes, etc." And their eyes have been closed until the time appointed. That time has arrived; and blest be the eyes that see, and the ears that hear, and that have part in this great salvation.



OPPORTUNITIES.—At times we hear one say, "My life has been a failure." And as we look back over the past years, how many of us can say, "My life has not been a failure?" Certainly we can all look back to times when opportunities to gain or to accomplish have past us by ungrasped. And it may be that the failure to grasp a certain opportunity caused us to remain for years in an undesired sphere. It is an easy matter to perceive the opportunities that have past, and that are now beyond our reach; but the vital point now is, What are we going to do about it? To spend the time in idle regrets is useless. The proper thing to do is to look about to see if there is not now an opportunity within reach; for one of the secrets of success is to be able to perceive and to grasp the opportunity that now lies at hand.—E.

Briefs

THE Lord said that if we would ask anything in his name he would give it to us. He began the subject by saying, "Hitherto ye have asked nothing in my name." We were taught by the church that we were asking in his name if, when we prayed, we said, "For Jesus' sake." But if we consider the matter we will observe that to ask for his "sake" is not asking in his name. If we consider his name, its meaning, we find that the meaning is SAVIOR. As the angel said to the Virgin Mary: "Call his name Jesus, for he shall save his people from their sins." Let us consider, then, that to ask in his name is to ask in the name or in the capacity of a savior. If we go to God in prayer and ask for something because that thing will aid us in our efforts to save the people, then we ask as saviors of the people. Here, then, is the secret of asking in his name: if we seek to save, to help, to elevate, the people; seek in order to teach them the true way of life, and then ask for those things that we need to do that work, we shall be asking in the name of a savior and our prayer will be granted. We are, under those circumstances, working in harmony with the Divine will and purpose, and because we are working in harmony with that purpose those in the heavens are willing to help us; we are working to accomplish the same end that they are working to accomplish, working with them to elevate the race from the present condition of sin and unhappiness to a condition of harmony with Divine law, a condition of peace and happiness. Therefore, if we ask anything in his "name" he will grant it. These things show us that to obtain the promises made us

by our Lord, requires that we fulfil the conditions stipulated; for all the promises are made conditionally.



If there was an old, tumbled-down and fast decaying building standing on a desirable site for a new building, and if you contracted to erect a new building to occupy the site, you would begin by tearing down the old building; but you would not employ skilled mechanics for this part of the work—no, you would employ only common laborers. But when you began to construct the new building then you would call in skilled mechanics and lay before them your plans. In the building of a new and higher order of civilization on earth, and the establishing of God's kingdom among men, there are two classes of persons working—common laborers and skilled mechanics—and it is for us to decide to which of these classes we will belong. The old civilization that now exists must be torn down in order that a higher order may take its place, and if we are content to be the common laborers, then we will engage in the work of helping to pull down the old order, and will spend our time in exposing and in attempting to right the wrongs and injustices that we see about us. But if we choose to be the skilled mechanics in this great work, then, altho we will observe the evils about us, we will turn our attention away from them to the study of the methods that will enable us to become active builders in the establishing of this new and wonderful kingdom that is to be; and with our faces toward the light, and with our minds firmly fixed with a determination to carry out in our own lives the Father's will concerning us, then our time will be fully occupied and we will have no time for strife, which only increases the mental and spiritual darkness already in existence.

Editorial

 HERE seems to be in the world to-day almost a total lack of true spiritual understanding. We constantly hear from persons the words, "I am looking for truth! more truth and higher truth. I am searching for more light!" And yet these same persons refuse the truth when it is presented to them. How very often we meet persons who manifest a great interest in learning something of these teachings, but when we tell them that they are the same as the teachings of the Christ they at once turn away with an air of being greatly bored, and show no further interest. They think the Christ is old-fashioned and not up-to-date enough for their present needs. And yet the Christ said: "I am the door;" and again, "I am the way, the truth, and the life." And yet the people have dropt him out of their considerations and have adopted religions of their own making, or else have taken up the teachings of the Orient; and they talk fluently about the wonderful "mysteries" that they have found, the wonderful occult powers and laws, etc.

Why should there be all this confusion of understanding when the Lord Christ promised: "Ye shall know the truth, and the truth shall make you free:" "When he, the Spirit of truth, is come, he will guide you into all truth."

We think the reason for this confusion and lack of understanding is easily discerned, for there seem to be so few who have a real, true soul-dedication to God. How manifest this is to us in the many letters that we are constantly receiving from persons who claim to be in search of truth or who claim to be living the true life. If there was a perfect soul-consecration to the Spirit of God it would be easy enough for such persons to find the truth.

We frequently receive letters from persons who tell us that they have had these teachings many years and yet they are still searching for truth, and they express a desire to visit the Fraternity in the hope that we have found something "new" that will be a benefit to them. Now the failure with such persons is that while they have had the teachings many years yet not being consecrated to God, they have not recognized that they had received the truth, and therefore they have failed to put the teachings into practice in their own lives—they have dreamed away the years. The regenerate life truly lived opens to the individual a new world, the world of reality, and that desire for change or for something "new" is fully satisfied in the ever increasing consciousness and realization of the nearness and goodness of God and his holy ones.

Frequently we receive letters from persons saying that they are deeply interested in the Esoteric Teachings and that they have read many of our "wonderful books, etc.," and they enumerate the books and may be not one of them is these teachings, and often many of them are books that we know to contain much error, even to great falsities and misleading statements. Usually such persons say that they purchased the books from our branch society in such or such a place; others write us that they are taking a Course in Esoterism from our branch society. As a matter of fact there is no branch of the Esoteric Fraternity nor of the Esoteric Publishing Company of Applegate, California, and our books can always be bought direct from us.

Also a cause for much confusion in our correspondence is in many persons thinking that the Oriental Esoteric Society of Washington, D C., Agnes Marsland, President, and the Esoteric Fraternity of Applegate, are branches of the same organization, and we wish to say that the Esoteric Fraternity and Publishing Co. of Applegate and the

Oriental Esoteric Society of Washington, have no connection whatever. Neither is there any similarity between the teachings; if we understand their statement correctly they take their teachings from the Orient, while ours are the teachings of the Lord Christ. We particularly desire it to be understood that we say this in no spirit of criticism of the Oriental Esoteric Society, but in order that there may be a proper understanding in the minds of many regarding the two organizations, which is, no doubt, quite as desirable to the Oriental Esoteric Society as it is to us.

Because of this continued and increasing misunderstanding as to what our teachings include we wish to state that our teachings, The Esoteric Teachings, include nothing but the teachings of the Lord Christ as recorded in the Bible, and the writings of the Founder of the Esoteric Movement and Esoteric Fraternity, Mr. H. E. Butler. Our work here in Applegate is to keep these teachings in print and in circulation among the people, and we are back of and vouch for no other esoteric teachings.

EDITORIAL NOTICE.

WE have received so many inquiries lately for Raphael's Ephemeris that we wish to say that during the war we were notified that this ephemeris would not be sent out of England until after the close of the war. We have not been notified of any change, but probably as soon as the paper shortage in England is relieved the Ephemeris will be forthcoming. But for the sake of those who do not wish to wait we will mention that the American Ephemeris and Nautical Almanac can be purchased from the United States Government for \$1.00 a copy, cloth bound. It contains all the necessary data for reckoning the positions of the moon and planets; and can now be procured for as far ahead as the years 1919 and 1920.

For those who find difficulty in using the data in the Ephemeris we call attention to the fact that each issue of BIBLE REVIEW contains two months of the cusp transits already computed.

Time of Cusp Transits

Washington, D. C., U. S. A. January, 1919.

Body	Enters	On	h.	m.
		day		
☾	♊	1	6	54 a. m.
"	♈	3	2	7 p. m.
"	♉	5	7	11 p. m.
"	♊	7	10	52 p. m.
"	♋	10	1	54 a. m.
"	♌	12	4	42 a. m.
"	♍	14	7	48 a. m.
"	♎	16	0	9 p. m.
"	♏	18	6	48 p. m.
"	♐	21	4	35 a. m.
"	♑	23	4	52 p. m.
"	♒	26	5	28 a. m.
"	♓	28	3	30 p. m.
"	♈	30	10	34 p. m.

☼	♈	20	9	6 p. m.
♂	♏	1	5	37 a. m.
♀	♏	19	1	27 a. m.
♄	♏	5	9	59 a. m.
"	♏	13	9	35 p. m.
"	♏	24	1	13 a. m.

On January 1st

♈	is in	♏	10'	42'	20'
♉	" "	♏	23	14	25
♊	" "	♏	27	11	6

Time of Cusp Transits.

Washington, D. C., U. S. A. February, 1913.

Body	Enters	On day	h.	m.
☾	♈	2	2	28 a. m.
"	♉	4	4	54 a. m.
"	♊	6	7	14 a. m.
"	♋	8	10	23 a. m.
"	♌	10	2	38 p. m.
"	♍	12	8	10 p. m.
"	♎	15	3	24 a. m.
"	♏	17	0	58 p. m.
"	♐	20	0	56 a. m.
"	♑	22	1	49 p. m.
"	♒	25	0	53 a. m.
"	♓	27	8	27 a. m.

☼	♈	19	11	31 a. m.
♂	♉	17	5	4 p. m.
♀	♊	6	11	0 p. m.
"	♋	25	6	37 p. m.
☿	♌	3	9	58 p. m.
"	♍	14	1	25 a. m.
"	♎	22	2	13 p. m.

On February 1st.

☼	is in	♒	13°	17'	44"
♂	" "	♓	24	21	20
☿	" "	♑	27	31	10

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The Awakened

BY H. E. BUTLER

(Reprinted from "The Esoteric" of May 1896)

***** N article entitled "A call to the Awakened" appeared in The Esoteric, Vol. II. page 208; and in the response to this article abundant evidence was given that few, if any, realize what it is to be awakened. Even its author failed to comprehend its import and magnitude. It is painful to see how completely the world is in darkness and dreaming, as those in the night season. It is well that men sleep at night, but when morning comes they should awake. The great difficulty, however, is, that when man sleeps and dreams, he believes himself to be fully awake; and to endeavor to awaken him only intensifies his dream and causes a struggle.

The assertion that the whole world is asleep needs explanation; and, to be convincing, the arguments relative to such explanation must bring evidence upon which we all unite. Nearly all unite in believing that God is Spirit, and that, when he created man, he created him in his likeness, or, at least, in his image; that, this being so, the man proper is a spiritual being. It is most gen-

erally believed that we are spirits now, as much as we will ever be.

If we are spirits, then what consciousness have we of that fact? Examine yourself—of what are you conscious? You are conscious of the material world, of the physical form of your fellows; you are able to memorize the experiences of others in the past; you possess human passions of love and hate; but there is no sphere of existence of which you have any consciousness save the material one. Many of you have traditional ideas of God, of a future world—a future state of existence when the body is dissolved; and some do not even believe that it is possible to exist until the soul is united with the body after the resurrection. Others think that there is a semi-conscious existence of the soul while in a purgatorial state awaiting the resurrection.

And so the mind goes on with its dreams, forming theories of what is to be in the time to come, acknowledging that it knows nothing for itself, that all these ideas are only beliefs. Yet, if we question these dreamers, Are you not now spirits as much as you will ever be?—many would hesitate before replying; a few would answer in the negative; but from a large majority, the answer would be in the affirmative. Then, if indeed, you, the real, intelligent, thinking man, are a spiritual being, and if you are not asleep, why is it that you have no knowledge of these things for yourself? In order to escape such knotty questions and to justify vague theories, most people have put God, heaven, the spiritual world and all spiritual things, far away somewhere in the blue ether of the heavens, "beyond the bounds of time and space."

They may be told that the same authority which affirms the existence of a God, a heaven, and a future life, tells them that God is omnipresent, that he is the fulness of him that filleth all things, and that the king-

dom of heaven is in the midst of them; but these things they hear, and yet will not hear. The idea has been imprest upon their consciousness that the sleep state is a normal one; therefore any thought that would tend to bring them to a real consciousness is, without consideration, totally rejected.

The sleep state will be made more apparent by a consideration of the awakened state. First, we will say that this awakened state is one in which the spiritual nature, the conscious, thinking part of man, is in a condition to take cognizance of, to see, hear, feel, and know all surrounding things which are of like substance to itself (spirit). God is spirit and the cause of all things, as he is the Father of our spiritual nature; therefore, to be conscious as a spiritual being, is to be conscious of causes and causing powers--not one, but all the causing powers that in any way affect the human body, intellect, or soul.

It would be impossible, were we thoroly acquainted with every one of these causing forces, to tell you intelligently what they are; for our language, at best, is only a picture language, a means by which we are enabled to make each the other understand thought by comparing the things that we do not know with the things that we do know; and, when comparison with that with which we are familiar is exhausted, further talk is but an unknown language. Therefore it becomes necessary that we consider merely the rudimental manifestation of the awakening soul. In order to do this, we must begin with the alphabet, which is familiar to all.

It is well known to all agriculturists that the same kind of crop repeatedly raised upon a particular piece of land will soon impoverish the soil in certain qualities which happen to predominate in the product; and also, if one kind of grain—for example, wheat--be sown in a field,

and allowed to ripen, fall and decay, year after year, it will so enrich the soil with the peculiar elements of which wheat is composed, that, if the ground be plowed, properly prepared, and wheat again sown, it will bring a transcendent harvest. The question arises, Whence come the greatly added elements necessary to produce this harvest in this particular piece of ground? Every farmer will answer, "It is due to the fertilization arising from the decomposition of the grain that has grown thereon." But, we answer, nothing has been put upon that ground but a little seed wheat; was that in itself sufficiently potent to produce the superabundance of fertilization which we find in the soil after these crops have repeatedly decomposed upon it? Certainly not; it could furnish nothing which would bear comparison in amount and vitality. Then, whence comes this added potency of the soil? The growing grain inspired, drew in, the essential essences of those chemical elements from some invisible source—perhaps from the sunlight, water, and perhaps from the elements in the atmosphere; but the fact is unquestionable that it did gather from some source beyond our reach the essential elements for fertilizing the soil upon which it grew.

Now, this speaks with no uncertain language. It tells us that it is a law of all nature that whatever lives and grows, does so in part by inspiring its elements from the atmosphere, sun, or ether above it. Is it reasonable to suppose that man is an exception to this rule? If he is the highest order of living existence upon the planet, would he not inspire more liberally from the invisible fountain in which reside all qualities? It is a well understood fact that men can think themselves into the belief, and sometimes into the realization, of some most absurd things. This is frequently the cause of insanity. The individual begins to dwell upon one line of thought,

it matters not what it may be, and if he dwells sufficiently long and continuously upon it, it will gather such force as to become all-absorbing, and will take absolute control of the consciousness, feelings, and emotions of the entire being. These are among the multitude of evidences that all things that have life have a principle of mind, and that that principle is capable of drawing to itself whatever its focus is placed upon.

Let us imagine placed before us a picture of a fertile and thickly populated valley. All the inhabitants of this valley are eager in the pursuit of some particular line of thought or interest. Let us imagine that every quality of mind has its own peculiar coloring. Immediately over this valley and surrounding the people we see a dark mist intermingled with here and there a shining particle. Just above, this mist fades into a gray, then changes into a deep red, which, gradually becoming lighter, passes into a bright pink. Thus we see hanging over the valley one stratum above another, very similar to the varied strata of the earth. In these strata we find all the colors of the spectrum, in all shadings and in all combinations; until, finally, the violet blue passes out into the most luminous whiteness, far above the atmosphere visible to the people of the valley.

We turn now to the people, and examine carefully each individual. As we do so, first to attract our attention is a class of men who seem to be shrouded in a thick darkness. The inhabitants of the valley, however, look up to, and appear to have a special regard for this class; for there emanates from them a thread which reaches up, and into a dark, lurid red. From their brain proceed rays of that red, encompassing houses, lands, banking concerns,—in fact, all the material interests of an earthly nature, from those of the common laboring man to the statesman and the crowned head. We see different colored spirals

reaching from other classes into the clouds above them. Many of these spirals reach up but a short distance. Here and there one rises far enough to touch the intellectual blue. Among the millions gathered there, perhaps above one we see a luminous white thread passing up an immense distance to where that pure white light illumines all things above the darkness below. Each and every individual is connected with some of the various elements seen in the shades above them.

The conditions of the people of our planet are faintly represented by this picture. The bright silver thread which we have just traced, passing into the white luminous light above, emanated from the brain of an awakened soul dwelling in the midst of his fellows. The picture just shown partially illustrates the thought inspirations which are now finding expression in many ways and thru many persons. Soul development, and the unusual potency now gathering in the astral world, have led very many, in a great variety of ways, to feel after the things of the unseen; but, not understanding laws and methods, the world is full of isms and schisms, each individual and each body of people thinking that they have all that is. First, came the manifestations of so-called spiritualism among the Shakers, whose founder was Mother Ann Lee. Next, manifestations began with the Fox sisters; and they have since spread over the civilized world. Woman was the first expresser of these unseen forces; and they are being perpetuated thru woman, because her chief attribute is devotion, therefore inspiration.

Many have seen a halo of peculiar light around the head of the spiritualist sensitive-speaker, as, in a semi-conscious state, he talks to his audience. This light forms into a thin thread almost invisible to the clairvoyant, and passing far up into the ether above. The individual has resigned himself to what he calls "spirit." He has intuitively learned what attitude places him in this

condition; yet we have never seen a spiritualist who was able to explain what this attitude is, or the methods for obtaining it. As a rule, they have no thought beyond an ideal of being under the control of some man or woman, who, years before, had lived and become famous in the world.

The truth is, that their own beliefs and sympathies, and the beliefs and sympathies of those by whom they were surrounded when they first developed (?) this faculty, have directed to, and united their mental desires with the stratum of thought element—as appearing in the picture above—in which they believe this individual to have lived. If this development came thru reading the works of an author, then this individual would enter into the author's zone of inspiration; and, in so far as he had no mental bias of his own, he would correctly reproduce and personate the thoughts, emotions, and desires of the said author. But in so far as his mentality has a personal bias which he believes to belong to the author, just so far will he diverge from his thoughts, feelings, and sphere of inspiration.

In many instances, the person "under control" feels that he is the individual whose mental atmosphere he touches; and, thru intensity of feeling, he will form such a vivid picture of that individual, that, not only will he see it, but other clairvoyants will see and describe the same picture. Because of this, he sincerely believes that the real, living, thinking, intelligent soul of that person is present. But, strange to say, perhaps a hundred mediums, in as many different parts of the globe, may be under the same kind of control at the same instant of time.

Out from Spiritualism and from the Churches have come a body of people first calling themselves 'Christian Scientists.' These have discovered a great variety of phenomena arising from the varied attitudes of mind in which they have placed themselves in their efforts to heal disease, or to bring health. They have formulated their

own peculiar methods by which mental and physical results are obtained; and the methods differ in that the strata of their sympathies and mental alliance vary. The success in teaching and healing others which has attended each peculiar mental attitude depends largely upon the mental capacity of the operator to define the attitude of mind which brought the result to himself.

Among the approaches toward the awakening may be classed, not only the mind healers, but some of the authors of modern times, and some of the spiritual and metaphysical teachers. We have before us one of a series of publications which takes what is called "God's breath in man" as a central thought. It has been discovered that, thru certain mental attitudes, there has come an interior breathing, an inhalation which is not of the natural atmosphere, a feeling which causes the adherents of this particular theory to think that they could almost live and inspire from an ethereal atmosphere, the air passage to the lungs being closed; and, as this condition caused an influx of knowledge and understanding in certain directions, they believe it to be God, awakening, living, breathing in them, thru which they obtain knowledge and understanding in their own peculiar lines of belief and readings. They even think that this inner breath is exclusively the possession of those who are in sympathetic interior relations to T. L. Harris, who is the leader of this thought; and that this interior inspiration has been introduced to the earth thru his occult potencies. But even he can not tell us what laws he is applying, or what methods we should adopt to obtain these results.

Certain Mental Scientists, who have had similar experiences, have been enabled to produce like conditions in others by telling them to go into the upper story of the brain and be still. Other healers produce the desired result by uniting their own thought and feelings with those of the patient. For this mental treatment, they

have but to place themselves in the proper attitude—which they cannot explain—and thru mental sympathy, the same condition is produced in the patient, resulting in the vitalization and healing of the body; but it does not illuminate the brain and fill it with thoughts characteristic of the teachings of T. L. Harris. It does, however, open the mind, not only to inspire the life qualities—which was the original design—but to a continuous inspiration of whatever qualities the nature and sympathies of the individual may cause him to desire, or to which he is allied by nature.

We might extend this thought indefinitely, but you have not the time to read, nor we the space to print. In closing we will say this, in the language of the Christ, "If, therefore, thine eye be single, thy whole body shall be full of light;" that is, if you have but one central desire pre-eminently above all others; namely, to know the will and mind of God and to live in harmony therewith, or, from the positive side, to know the absolute truth, and to be true in all things to the highest possible uses of your nature, then you will begin to inspire that which will elevate your consciousness and bring you into an understanding of those truths which will tend to free you from the bondage of sin and death.

One of the main uses of the Esoteric teaching is to give the mind a correct form of thought, and to link the inspirations to the God and cause of all things; to open the mind to the truths of the Scriptures, so that the individual may obtain a correct apprehension of the prophets and of Christ, and thru sympathy with their thought, be allied to the same stratum of mind and consciousness from which they thought and acted. Then, as long as the mind can be kept from imbibing errors, it will go on gathering from the highest fountain of life and knowledge that has yet been able to touch the consciousness of man upon our earth.

Control of Self

BY ENOCH PENN

E have all heard persons say, 'I am willing to be shown my faults;' and yet when one speaks to a person who says this, of a very glaring fault, even tho it be done in al kindness, it usually sorely offends. Do such persons tell the truth when they say that they are willing to be shown their faults? Yes, we think they do. Then why do they almost invariably take offence? The reason is very simple, but there are very few who will believe it.

Ask yourself the question: "Am I willing to know my faults?" We mean by "faults" any of those imperfections, those habits of action, of which a perfect man or woman would not be guilty. If then, when we say, "I want to know my faults," we mean that we desire to know wherein we come short of perfection in our actions, we are reasonable in assuming that nearly all persons desire to know their faults. And yet, as we have previously said, most persons invariably take offence when these things are brought to their attention—they take offence before they have considered whether or not the information is correct.

The teachings of the Lord Christ do not receive the careful, analytical scrutiny they would receive if they were scientific formula, the practise of which would bring much money into the hands of the one putting them into practise. But while one may not gain much

money by putting into practise the teachings of the Christ, yet those who have in all honesty of heart put his teachings into practise have gained that which they would not willingly part with for money.

The statement that the teachings of the Christ do not receive careful, common-sense investigation, may receive emphatic denial from some, but we are not only safe in making this statement, but are equally safe in saying that if one were to declare that he believed certain of those teachings, and were to attempt to explain natural phenomena by them, he would be very apt to find that the people of the Christian Church would ridicule him most severely, if not indeed declare him insane. In fact, he would find that the profest Christian does not believe the teachings of the one whom so many of them worship as God the Son. We refer now particularly to the teachings of the Christ regarding evil spirits.

According to the teachings of the Christ, diseased conditions, vicious habits, and insanity are caused by the influence of evil spirits upon the persons manifesting these conditions. That the natives of Africa, and the Indians of America believed and, in spite of the missionary work of the churches, still believe these things, is a fact looked upon by the ordinary white man with the same tolerance with which he looks upon a child who believes that there is a pot of gold at the end of the rainbow. In fact, the Christian people do not believe, neither do they pretend to believe, the teachings of the Christ regarding the influence of evil spirits upon persons.

"When the unclean spirit is gone out of a man, he walketh thru dry places, seeking rest [that is, the unclean spirit seeks a resting place in another person's body], and findeth none. Then he saith, I will return into my house whence I came out" (Matt. xii. 43, 44). This statement of the Lord Christ shows that evil spirits

do live in the bodies of persons and influence the minds and consequently the actions of persons. When so influenced such persons are not in their right minds; for when the insane man who dwelt naked in the tombs was freed from the influence of the evil spirits that possessed him, by the Master sending them away, it was said of him that he was "clothed and in his right mind."

Men recognize the strength of habits to bind one to a certain line of action, and the difficulty of breaking some habits. This is illustrated in the instance of one who would break himself of the tobacco habit, or the liquor habit, or the coffee habit; and when this is attempted, unless there is a reason for the effort beside simply to break the habit, the effort is frequently a failure. In the eating, or drinking, of certain things which one finds to be injurious, frequently one will permit oneself to go to very unwise extremes, because, as it is explained, "I like it so well"—the person not considering that this liking and consequent desire may be wholly the desire of an infesting spirit. This impulse to do those things that one perceives to be not right—not right in that they work an injury to self, and are contrary to one's own judgment—was recognized by St. Paul and expressed in his statement, "For the good that I would I do not: but the evil which I would not, that I do."

When St. Paul, after considering that he could not do that which he would do, and was compelled to do those things which he would not do; that is, that he could not live according to his own law of right, said: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity." He admitted that there was in his own organism a mind thinking contrary to his own, and a will that he had not as yet learned to master, that he was a captive to a mind and will not his own. Again when Paul said: "What I

would that I do not: but what I hate, that I do," he recognized that another will than his own was actuating him. Then he said: "Now it is no more I that do it." And who has not at times recognized that there was a mind and a will stronger than his own that impelled him to action contrary to his own best judgment? We would remark just here, that tho impelled to act contrary to his own judgment of what is right to do, yet he has to suffer the evil consequences just the same as if he had done it intentionally, even tho those consequences be the loss of his body, and therein is the slavery in which man finds himself. Perceiving this, Paul exclaimed: "O wretched man that I am, who shall deliver me from this body of death?"

The vital thing for one to learn is how to dispossess this opposing and destructive mind and will which actuates one, and to be oneself. This is one of the features of becoming Godlike; for the name of God that he gave to Israel is YAHVEH—the "I will be what I will to be." And he who has set out to be that which he wills to be finds that he has set himself a task the magnitude of which cannot be realized until it has been attempted; and the longer he persists, the greater he perceives the task to be.

It seems that as a rule an evil spirit does not control one to any great extent save thru some habitual action, for this reason it is well to consider any habit one has, to see if that habit can in any way become an evil, and if it can, to break it. Indeed, a wise one once said, "Form no habits." And it were well that this admonition receive careful consideration.

Since habits are frequently taken advantage of by evil spirits who impel their victim to do that thing, we may infer that they find some satisfaction to themselves in its being done by their victim, and so we perceive the reason

for the feeling of offence, and sometimes of rage, which sweeps over one when admonished regarding a fault—it is the rage of the evil spirit. And the rage of the evil spirit is because of his fear lest the evil being recognized his victim will exert himself (or herself) to refuse to further obey the impulse and so free himself of his tormentor. We find a manifestation of this fear of the possessing spirit in the case of the one who, in the presence of the Master, cried out, "Let us alone; What have we to do with thee? . . . art thou come to destroy us?" (Mark i. 24).

But one will ask, "While we know that if we had perfect control of these bodies we would so order our lives in all our actions that we would become men and women of a grand and noble type, yet of what advantage is it to us to know that we do the things that we would not because prompted and urged by evil spirits, unless we also learn how to deal with them in order that we can be that which we will to be, and not be ruled by them?" It was to teach men of these things that the Lord Christ came to earth; it was for this that God gave his name to Israel. And it is only by following the teachings of the Christ that one can lay hold of a will stronger than the will of the spirits that now victimize him.

In his prayer to the Father, the Christ said, "I have manifested thy name." That name—the "I will be what I will to be," he had manifested in his power over unclean spirits which tormented men. And it is for those who determine to be that which they will to be to learn from the Master how to take hold of God's name. For one can learn, by following the teachings of the Christ, to take hold of God's name and be that which he wills to be.

Satan and a Golden Age

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

IT is quite the fashion nowadays to deny the personality of Satan. The Bible, however, can in no way be construed to meet this view. It does, indeed, teach that there is a world-pervading principle of evil—"the spirit that now energizes the sons of disobedience;" but on the other hand it makes "Satan and his angels" to be as really personal beings as Michael, the Archangel, and the angels of God. It affirms, for example, that Michael "durst not bring against him a railing accusation," but said: "The Lord rebuke thee, Satan." Words have lost their meaning if the Bible does not intend to teach that by "the world-rulers of the darkness of this age," "the spiritual hosts of evil," is meant a vast multitude of beings as real as Gabriel, or any other angel of God. We have, of course, to dismiss from our minds the medieval idea of Satan as the ruler of Hell. The Bible teaches that he is the Emperor of *this world*, as he said to Jesus: "All the kingdoms of the earth are mine, and to whomsoever I will I give them." It would be interesting to learn how he came to be in such a position, and to do this we have to hark back to the very foundations of history till we reach that Golden Age to which all the poets and philosophers of antiquity make constant reference. For example, in Hesiod's "Works and Days" we have the following account: "First of all, the immortals, who possess the mansions of Olympus, made a golden

race of articulate-speaking men. These lived in the time of Cronos, when he ruled in heaven. Like Gods they spent their lives, with hearts void of care, apart and altogether free from toil and trouble. Nor did miserable old age threaten them; but ever, alike strong in hands and feet, they rejoiced in festal pleasures, far from the reach of all ills. And they died as if overcome by sleep. All blessings were theirs. And spontaneously the fruitful soil would bear crops great and abundant."

Now the great potentate called "Cronos," or "Saturn," who ruled the earth in the Golden Age can be none other than he whom the Bible calls "Lucifer," and in later times "Satan." Originally he appears to have ruled the earth by divine right. It is probably but a small part of his original dominion. For we are told that he was, "The Anointed Cherub" upon the Holy Mountain of God; and under the simile of "King of Tzur" is thus apostrophized:

"You perfect soul! full of science and spotless in beauty;
You once were in Eden the Garden of God!
Every stone that is precious was fastened upon you—
Ruby, topaz, and diamond; the beryl and onyx;
Sapphire, emerald, and opal; in chasings of gold,
They were made and set on you the day you were
created!

And you were the Kerub, the holy protector,
And sat on the hill that was sacred to God:
You walked in the midst of the bright flaming jewels
You were right in your path from the day of your birth,
Until in yourself the corruption was formed."

Such language is applied to him as could apply to no earthly being: "Thou sealest up the sum, full of wisdom, and perfect in beauty."* So he is "cast as profane, out

*Ezekiel xxviii. 11-19.

of the mountain of God;" flung out of the mountain of Godhood, and his dominion henceforth limited to this earth alone. His present title being "Emperor of *this* world, and Archon of the authorities of the air: the world-rulers of the darkness of this Age; the spiritual forces of evil in the heavenlies."*

This position, tho very high, while he can say: "All the kingdoms of the earth are mine, and to whomsoever I will, I give them," is immeasurably lower than that from which, thru pride and rebellion, he fell. It would seem that his position was far higher than that which is at present occupied by the Archangel Michael, of whom it is said that "He durst not bring against him a railing accusation, but said: The Lord rebuke thee Satan." He who is now the Prince of Darkness, was once a great luminary, "Lucifer, Son of the Morning," who aspired to be "on an equality with God," saying, "I will exalt my throne above the stars of God:" "I will be like the Most High."† Also it is indicated that in his rebellion he drew away "a third part of the stars of heaven"—that is, of the angels of God.‡

If we accept the plain teachings of Holy Writ on these points, we shall clear up many things otherwise wholly inexplicable. For instance, in the book of Daniel, the veil is drawn aside showing how the principalities and powers in the heavenlies, may hinder for a season the execution of the will of God. For tho that will is finally irresistible, yet the spiritual forces of evil, the world-rulers of the darkness of this Age, are permitted, apparently, to hinder its immediate working.

From Daniel x. we learn that Daniel himself, after praying and fasting for three whole weeks, was visited by a very glorious being, who at the beginning of the period, had set forth to go to Daniel, "Eut [said he] the

*Eph. vi. 12.

†Isaiah xiv. 12-14.

‡Rev. xii. 4.

prince of the kingdom of Persia stood opposing me for twenty-one days, but Michael, one of the chief princes came to help me." This shows how the answers to the prayers of God's saints may be delayed; for as the Holy Spirit in Paul says, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, . . . in the heavenly places"*

The Book of Revelation represents the prayers of the saints as being efficacious not only on earth but in the heavens, which they have power to open and to shut.† So that there is continuous war in heaven; and they finally "conquer the Dragon" and overcome the principalities and powers of evil in the heavenlies, "by the blood of the Lamb, and by the word of their testimony."‡

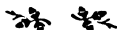
War, therefore, in the very nature of things cannot be confined to the earth alone, but reaches to the heavens, and is finally decided by the spiritual forces of good and evil "in the heavenlies."

And that spiritual warfare which is waged against Satan by the saints of all nations, especially by those who "stand with the Lamb on Mount Zion," those Virgins who continually bruise the head of the serpent of generation, is bringing about the Redemption of the whole Creation and ushering in that Golden Age, in which the former things—sin and sickness, death and desolation, sorrow and sighing—shall have no place, but be done away with forever.

*Eph. vi. 12.

†Rev. xi. 6.

‡Rev. xii. 11.



Electro-Archon*

BY H. E. BUTLER

THE following paper was written with the hope of suggesting to leading scientists the existence of the power which we have named as above, and we hope that it may be instrumental in bringing this new power sooner into use—Author.

PART I.

(Reprinted from "Bible Review" Editorial of Aug. 1907)

FOR many years past we have seen that there is a force in nature which lies beyond, back of, more subtle than electricity. We have said but little on the subject because of our inability in any way to demonstrate its existence to the scientific mind. Since the advent of radium, however, science has been proceeding directly toward this force, and has really come in touch with it, but has not, to our knowledge, fully recognized its existence. We know of telegraphers and others who have become conscious of such a force. We have long been convinced that in water running rapidly, in waterfalls—wherever water is in rapid movement—this force is liberated.

This subtle force, lying next beyond electricity we term *Electro-Archon*, meaning that which is antecedent to and controls electricity. We give it a name in order to give it, in a way, an existence in the public mind.

An article will appear in the next number of this magazine entitled "Electro-Archon," in which we hope to show that science is now at the door of the metaphysical

*The article, "Electro-Archon," by Mr. Butler, was at one time put into pamphlet form, but as we have been entirely out of the pamphlet for some years, and as we so frequently receive requests for it from persons who desire to read the article again, we are reprinting the article here as a favor to those who especially wish a copy of it.—Ed.

world, that the most recent experiments of scientists prove—altho they themselves are not yet prepared to accept the fact—that there is an intermediate realm of force linking that which we call matter to that which transcends or is beyond matter.

We must abandon the conception of our fathers that there are two distinct realms—matter and spirit—and that, consequently, there is in the world of events that which may be denominated “the supernatural;” for if, as we have so often repeated, God by a word created the world and all that is in it, then all law, all force, all substance, in the physical world or in the intermediate world, is a manifestation of God—call it what you may, it belongs to the realm of the natural, and there is no place for the supernatural. But just here is where the mind from its habit of past thought becomes confused—so confused in many instances as to see no God but that which is manifested in the surrounding world of matter and in one’s own body and mind. This error is more disastrous than the old conception of a God like an earthly monarch, seated somewhere in the heavens and ruling the affairs of men by edict, caprice.

There is unity in all things, yet there is individualization in ultimation, a development of soul life which has reached a completeness, a perfection of knowledge and power capable, not only of commanding that which we call matter, as did the Lord Christ, but capable also of producing the world, of creating it and causing it to be peopled, and, consequently, in control of all the phenomena of nature. This embodiment of Deific Power, as we have seen in former articles, is called in the ancient Scriptures “Elohim” or “Yahveh Elohim.”

Those who are reaching the higher spiritual by proper methods, that is, thru the regeneration—the conservation, the refinement and the intensification of their life forces

—are beginning to feel that there is a force in the super-world, the interior world, that transcends all forces known in the material world; and in the article above mentioned we have tried to show that this force is similar to that of electricity, that it lies next beyond and controls all electrical energy, that, in fact, it is the cause of all activity, even in the realm of mind; for, if we mistake not, it will be found to be the power of intellection, or at least causing intellection. But whether scientists will find instrumentality fine enough to gather and handle this force, is yet a matter of conjecture. If, in the future, they are as diligent in their pursuit of knowledge as they have been in the immediate past, we think it safe to predict that they will soon touch its realm and be able to gather this super-force and harness it, to a certain extent, for the service of man.

The revelations given by the Lord Christ show that this force will be handled mainly by the power of the human mind; not the reasoning mind, not the ordinary intellect, but by a sub-conscious mind—denominated by us vital thought—brought out into the conscious volitional realm. With the accomplishment of this will come the fulfilment of the prophecy of the Lord Christ: “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.” “Because I go unto my Father”—Has he left the world? Did he not say, “Lo, I am with you alway, even unto the end of the world”? Is he not teaching the people at the present time, and leading them into a higher sphere of mentality where the mind will be able to grasp these greater mysteries of nature?—God’s nature, if you please. Yes, he is with us always; not merely to dominate, to control, as some may imagine, but to lead, to guide and to develop the minds of his people into the ability to under-

stand and to lay hold upon the superior forces of nature, and to control them by scientific methods as well as from soul consciousness. Jesus referred to this force as being the power by which to remove mountains.

If, as is now dimly discerned by the scientific world, matter is, after all, only the counterbalancing of the positive and negative forces of electricity—if, as we suggested, this electric energy is only the externality, the embodiment of another energy, higher and more potential, and if this more potential intra-energy holds matter in its place, keeps it in constant evolutionary movement and change and is the power within the super-vital currents of the human soul, then, when that soul is sufficiently developed to understand these subtle forces, will it not command them? Will it not be able to send into the very life-currents of the mountains the God-power that made them, and cause the whole operation of nature therein to change in obedience to that command?

This will be achieved when man is the overcomer spoken of in Revelation: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." But remember, the overcoming is within one's self; it is the subordination of the appetites, passions, desires of the flesh—the mind of the flesh—to the mind of the spirit, or to this superior mind that is one with and governs the vital forces. When man is able absolutely and perfectly to govern the vital forces within his own body by the word of command, he will be able to command the vital forces that hold the world together; and just this Jesus said he had accomplished, in his exhortation, "Be of good cheer; I have overcome the world." Having perfect dominion over every function of his own body, he had overcome the world; for in him and in you is this super-vital or super-potential force that rules all matter, that creates matter and that dissipates and trans-

forms matter. "By the word of God the worlds were made," and when you become the temple of God, the God within, who originally made the world of nature, will command all the workings of that world.

Science realizes that it is standing at the door of a wonder world. Sir Oliver Lodge, one of the leading scientists of the day, has brought out some remarkable facts pertaining to the realm immediately beyond that of the five senses; assuredly the scientific mind is to become also the spiritual mind in the very near future. When the two great forces of mind—the spiritual and the physical—are joined in that perpetual covenant, then will the power of God begin to manifest thru his children, then will the glory of his presence be revealed on earth and then will be revealed in a material, literal sense, the prophecy: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

Even now there are those whose life forces have been sufficiently refined and intensified to feel the touch of the Divine essence, the essence of a higher, grander, all-surrounding life. The experience of a person who "goes in bathing" may be used in illustration—he feels the touch of the genial waters alike upon every part of the body; and so there are those whose life currents are awakening to the conscious touch on every side, of this higher, diviner life. To our consciousness there are no leaps in God's great nature, there are no chasms to span, but all is one continuous chain of cause and effect, down to the very organism of one's body; and as we turn the mind into the interior, or, more correctly speaking, upon the finer, more subtle forces of the universe, we are enabled consciously to touch the invisible forces that are linked to the finer and yet finer, on and on to the very person and presence of the Spirit of the Infinite.

Thus the realization has already begun that we are one with the Infinite; not thru mere blind faith or vague belief, but because of an awakening consciousness obtained thru definite methods. The way is no longer mysterious and uncertain, but it is clear, well-defined and certain; for the methods that are being taught by the Esoteric work are bringing to light "The Path," straight, tho narrow, that leads directly from the dark, external world-consciousness into the light and brightness, and ever increasing brightness, until the soul stands, one with the Father, in the presence of the Eternal Light.

ELECTRO-ARCHON

PART II.

(Reprinted from "Bible Review" of Sept. 1907)

PREFACE

WE introduce the following thought, not as an experimental scientist, but, perhaps, as a theorist—a theorist at least from the standpoint of a scientist. There may, however, be scientific men, who, notwithstanding their superior facilities for experimentation and their recognized ability, may yet find valuable suggestion in the opinion of an outsider. The disinterested persons looking on at the game sometimes sees what the players do not. For many years past we have seen what we believe to be the activities of electro-archon, and we have seen men trying to bring it into practical manifestation; but we are among those who believe that there is a God in heaven who rules the affairs of men, and that according to divine wisdom, or, if you please, divine law, there is a time for every purpose under the sun, and if electro-archon were now harnessed and handled with the facility with which we handle electricity, and if, as now, men controlled by selfishness and greed ruled the world, the command of such a force would be the means of most terrible oppression. But we believe

that the time has come in which selfishness and oppression are to rise up and destroy themselves, and that, therefore, the time has come for men to learn the important lesson that love, harmony, peace and prosperity can exist only among those who in their inmost nature obey the injunction of the Lord Christ to love one's neighbor as one's self. When this becomes the law of the land, the higher and more wonderful powers of creation will become servants of the body of humanity. And if there is a Divine Intelligence ruling law, or working with law, then this higher Intelligence will see to it that this wonderful power to which we now call attention is not brought into the service of man until the required conditions have arrived; but the fact that the whole world of law, mind, spirit—call it what you will—has risen up to bring about the result, has prompted the writing of the following article:

THE human mind is like a dark lantern—when turned upon one object every other is to it in darkness. This fact influences to a certain extent all scientific investigation. Another factor still more potent in hindering and biasing the mind in scientific work is the presence of fixed ideas or established beliefs.

At the present time science sees electricity only, as the chief causative power, and does not recognize the fact that there is another power similar to electricity, lying beyond it in the sense of being the dominant energy. But in order to make discoveries due the world at the present time, the scientific mind should not only admit the existence of such a force, but should hold itself in readiness to admit, when evidences are forthcoming, the existence of a chain of varying forces, from electricity up a succession of steps toward higher, finer and more potential energies than any now known to us.

We believe that when the scientist is willing to see the existence of a multitude of forces—all joined, one acting

upon another in orderly sequence, one above another, or one beyond another—that thought will at once develop means of establishing the fact that there is an energy just beyond electricity, joined to it by virtue of the law active in all things—the attraction between positive and negative forces.

When the scientist recognizes this fact and begins to experiment with it, we are satisfied that he will find a force so unlike any of which the human mind has yet dreamed that, in order to handle it, the invention of new instrumentalities will be necessary; but, nevertheless, we believe that this energy may be handled as readily as is electricity. As stated in the Editorial of the last issue of this magazine, we have termed this force electro-archon; for, having a name, it obtains in the public mind a hypothetical existence.

Electricity has opened up to the investigator many modes of potentiality, but this master and controller of electricity will manifest its power in such a multitude of ways, and of a character so varied and so transcending that of electricity, as to completely revolutionize our civilization, not only in the direction of mechanics, but also in political and social life.

Science has discovered this electro-archon, but cannot yet believe that it is a force distinct from and beyond electricity. That Maxwell saw it in his “demons” cannot be doubted, and its unaccountable behavior caused him to so name it—and we do not wonder, for, if we mistake not, electro-archon handled by proper instrumentality and set in motion in a given direction, will ignore the laws of attraction, of gravitation, and of inertia, and will move with almost irresistible power in the direction given it. But we will not attempt a description of the wonders that present themselves to our mind as locked up in this higher form of energy; we fear that it

would seem a fabrication transcending that of the Arabian Nights—the reality, however, may transcend the imagination.

Electro-archon is now, in many ways, in partial use in connection with electricity—more especially in wireless telegraphy; and we believe that even now there are scientists who suspect its existence and are seeking new mechanical means of handling it. Gustave Le Bon says:

“According to the partisans of the exclusively electric structure of matter, the atom is made up of a certain number of electric vortices. Around a small number of positive electrons there whirl, with dizzy velocity, the negative electrons to the number of a thousand, and often more.

“Taken together they form an atom, which is thus a sort of solar system in miniature. ‘The material atom,’ says Larmor, is composed of electrons, and of nothing else.’ . . .

“It will be seen that the old atom of the chemists, formerly considered so simple, is really remarkably complex. It is a veritable sidereal system, comprising a sun and planets that gravitate about it. From the architecture of this system are derived the properties of the various atoms, but all have the same fundamental elements. . . .

“The indisputable fact that the atom is a reservoir of energy leads immediately, in my opinion, to the hypothesis that matter is composed only of condensed energy of a special mode, whence result its weight, its form, and its fixity. It is to energy thus considered that we give the name of matter.

“Some ancient facts, quite anterior to the discovery of the cathodic rays, already pointed to this idea. Take, for example, the quantity of electricity extracted from bodies by electrolysis. A gram of a substance such as hydrogen contains a charge of 96,000 coulombs. The electricity

must be there in a state of very considerable condensation, since by no means at our disposal can we make an insulated body of the size we have mentioned hold more than a very small fraction of this charge. Joubert has observed that the quantity of electricity contained in a cubic centimeter of hydrogen would suffice to charge a sphere as large as the earth with a potential of 6,000 volts.

"In my opinion electricity is only one of the manifestations of special energy contained in the atoms. It is the state of prodigious condensation of this energy that permits the generation of the enormous quantity of electricity that the atom can produce, only a part of which, very probably, appears in ordinary electrolysis. This is not an hypothesis, since, in the radio-activity manifested by simple bodies, the quantity of electricity liberated for a given weight of matter is considerably larger than in electrolysis. . . .

"The transformation of matter into energy.—A material system isolated from all external action can not spontaneously generate energy. If we suppose it to be endowed with an internal energy, chemical or otherwise, its quantity of energy will remain invariable as long as the system is subject only to internal action. This is one of the great principles of thermo-dynamics.

"All past scientific observations seemed entirely to confirm this idea, that no substance can produce energy without having first borrowed it from without. All thermo-chemistry is based on the principle that 'the heat disengaged or absorbed in the decomposition of a body is exactly equal, and contrary in sign to that which it has been necessary to employ for its transformation.'

"To cause the disappearance of this sharp separation we have just noted it is necessary to succeed in transforming matter into energy without furnishing anything

from without. Now it is just this spontaneous transformation that is shown us by all the experiments I have cited on the radio-activity of matter. The spontaneous production of energy thus shown, so at variance with current scientific ideas, has much embarrassed physicists, who have tried in vain to discover, outside of the matter affected, the origin of the energy manifested by it. We have seen that the explanation becomes very simple as soon as we consent to admit, in accordance with the clearest evidence, that matter contains a reserve of energy which it can partially lose, either spontaneously or under slight exciting influences. It may doubtless be said that it is not really matter that is transformed into energy, but merely an intra-atomic energy that is given out. Yet, as this energy of intra-atomic origin cannot be generated without the final disappearance of matter, we are justified in saying that this is just what would happen if matter were transformed into energy."

This conception of the immensity of the power of the electron, and of the atom as representing a solar system within itself, is not peculiar to Gustave Le Bon; and if the electrons are so intensely and always active, never resting, the fact certainly suggests something of which we have not heretofore dreamed.

According to the law of the conservation of energy, all force, energy, in whatever form, is the result of the expenditure and transformation of some other form or forms of energy; and the amount of energy expended and its equivalent which reappears, are calculated with mathematical exactness. For example, the energy expended in lifting a body to a certain height practically disappears in the weight of the body; for when the body falls and is suddenly stopt, the equivalent of the energy expended reappears transformed into heat. But what of the energy that sends these electrons thru space—dimin-

utive space, it is true, but with greater velocity than that of any moving matter, and which goes right on continually manifesting its power? Certainly electricity or any known force can do nothing like this. The same phenomenon appears on a larger scale in the velocity of the movements of the planets around the sun, or, we may say, in the movement of the whole universe. When we ask, What is this force? there is only speculation for answer.

We believe that when, thru experimentation, something is known concerning the nature and laws of electro-archon, it will be found to possess two dominant characteristics; the first, as in electricity, is an equilibrium between the positive and negative principles, which to a certain extent holds in check the second great character of its nature, which is endless motion—motion without fulcrum or any known cause.

In wireless telegraphy the electro-archon is set in motion in a given direction by the vibrations, and it carries those vibrations great distances, but the attraction of electricity, to which it is united, finally becomes an obstruction; otherwise this force set in motion would never cease. For if the present position of leading scientists concerning the nature of matter is correct—that, after all, it is only a mode of electricity—that position suggests the following conclusion as its logical deduction: As matter, or electrical energy, is nearest to us, appealing as it does to the five senses, and if there exist higher forces which in their relation to matter and electricity are causative and controlling principles, it then follows that, in so far as we know, matter is the last and lowest—we may say, the end of the line of creative forces; and that there are creative forces invisible and entirely unknown to us, there is reason to believe.

We conclude therefore that, as matter and electricity

are identical, in the descent of the finer forces in nature into the form we call matter, electricity must be a means of obstruction, the cause of inertia, and not, as has been supposed, the most positive of all forces; for there could be no stability in matter were there not some power therein to hold and bind in at least comparative inertia. Admitting this, the work of experimentation must necessarily be, not to handle electro-archon with electricity, but in so far as possible to insulate it from the electric energies, so as to free it from its adversary, limiting and binding—from that which causes inertia.

If, when it is so insulated, its two constituent principles, the positive and negative forces, could be separated, the one from the other, as positive and negative electricity are separated, and they, in their turn, insulated, each from its opposite, electro-archon would undoubtedly move with almost irresistible power in a given direction, as the electrons in the atom or worlds or suns in space.

But before this force can be harnessed and made the servant of man, there must be a more careful study of what has been denominated the positive and negative principles manifested in all nature, from the electron to the highest organic form; for we believe that it will be demonstrated that all activity arises in the separation of these two principles. If all nature is constituted upon the same general plan and all matter of the same general force that we term electricity or its associate power, then the forces we have suggested as lying beyond electro-archon, finer and still more subtle, are likewise dominated by the same great law of positive and negative attraction.

While we were thinking along these lines in 1874, we constructed a glass wheel, and insulating the excitor and attractor found we had liberated forces which exploded in the excitor and attractor, ran up to the top of

the wheel and apparently neutralized each other; but, to our surprise, we saw that these little balls of fire had, like a diamond, cut furrows in the glass. Now, we question whether electricity alone would cut furrows in plate glass, and we are satisfied that therein resided a manifestation of electro-archon, and also a manifestation of the fact that the electricity generated, or liberated, if you please, was positive and negative, the energy produced being caused by the separation of the two forces; for when we filled two Leyden jars at the same time, the one from the excitor and the other from the attractor, they discharged into each other with double the force of the discharge of a single jar upon itself.

If in the disassociation of the positive and negative principles we are to look for the source of all energy in organized matter, we must necessarily take a broader view of the laws governing the positive and negative forces than has been taken in the past. And should we not expect to find in man a more perfect expression of these forces than in the very beginnings of their manifestation? Or, in other words, should we not expect the best opportunity for a study of their laws, methods of work and general relations in an organism under the dominance of mind?

We believe, however, that there is much diversity of opinion among scientists as to where mind in the animate world begins. In investigating the phenomena of this super-physical force, electro-archon, we will turn, therefore, to some of the earlier forms of organized life. A marvelous energy is displayed in the insect world—energy, which, if possessed by man in relative proportion to his size, would suffice to move a world. To be brief, we will cite the case of a little fly, probably less than one eighth of an inch in length. Doubtless many of our readers have observed it—it stands perfectly still upon its wings,

and from this position of perfect stillness suddenly darts a distance of four or five feet with such rapidity that the eye is unable to follow it. But, in the quiet country air, get as close as you can and listen to the vibration of its wings—judging by the tone produced there must be at least 25,000 vibrations a second. Now, if we were to compute the energy expended by this little insect every moment of the hour—for, in so far as our observation goes, it seldom during the day lights on anything for rest—it would sum up enormously, relatively to the size of the fly, as to be almost beyond conception.

Let us now consider man in connection with the superforces. Leading scientists have long held—and we believe correctly—that man is not a special creation, but that he is, in his entirety, the result of the combined forces of the world that produced him. This being so, we must look for forces in nature answering to all that we find in the most highly organized man. But searching in nature for the source of mind, we meet an apparently insurmountable obstacle—an obstacle that has turned back many a brave investigator. Can a stream rise above its source? Can mind rise up and comprehend, compass a wall around and know its source?

Well, if the mind despairs of accomplishing this task in its fulness, it should not, at least, despair of accomplishing mighty results in this direction. For there are laws and methods by which man may create within himself added powers—powers of which he has not yet conceived; and by the aid of these added powers he may, so to speak, retire into his inner consciousness, and there sit serenely and view the processes of mentality. He may from that serene center discover multitudes of retarding forces and of accelerating forces. In there he may also discover what, it is lamentable to admit, many of our most widely-known scientists deny, that mind is not merely

the result of certain activities of the brain.

Such explanations remind us of the story of a camping party which heard a noise in the woods—evidently produced by some beast—when one timid soul reassured himself by saying, “It is only a noise.” To our mind this was just as reasonable as to say that mind is the result of certain molecular action, or any conclusion based upon a like hypothesis; for if one can create something from nothing, then such a hypothesis may be justifiable.

Sooner or later it will be found that mind *is*, and that in itself it is indestructible. And when we take this view of the matter and turn our attention upon man—yes, upon ourselves, going to work systematically, first searching out methods for increasing the life within, and for increasing mind power, then will be made plain to us, not only the fact of the existence of electro-archon, but the existence of a perfect gradation of forces or powers, from the grosser manifestation of electricity up an endless chain to the unknowable.

It will be found that electricity has but little place in the physical energies of animal life, but that electro-archon is the element which manifests in animate existence as strength. Consider the phenomenon of strength to act; see the faithful horse pulling the mighty load, and inquire deeply into the power that is doing the work; you move your arm, you walk across the floor—it is done by an exertion of the will. There is, then, something yet behind electro-archon, something which the electro-archon obeys, for by mind these energies are put in motion. If the horse refuses to pull the load the driver whips him. Why?—To make him *will* to do the work. But we have reached a realm of endless investigation, and to go further, while legitimately in connection with our subject, would be to extend this paper beyond the space at our disposal.

Service

BY PHEBE HART

E say of a thing, "That is not good;" if we consider for a moment we find that this is identical with saying, "That serves no use." This shows to our mind that "goodness" and "use" are synonymous. We say of a person, "He (or she) is good," and again we perceive that it is because the one spoken of has served a use in some way or ways. When we say of a person, "He is not good," we mean that to our minds he serves no good purpose or use. Indeed we are forced to the conclusion that service and goodness are the same thing, and that there is no goodness except service. This viewpoint of goodness is emphasized in considering the case of a number of persons working together to accomplish some definite purpose or end. If one among this number will not work with the others in such manner as to be a help toward the accomplishment of the purpose in hand, how quickly the thought takes form in the minds of the others, "He is not good."

We must not forget, however, that there are different forms of use; all do not serve in the same sphere. The picture upon the wall serves a use as well as the utensil in the kitchen; the bird in its cage serves a use as well as the horse in the harness. But regardless of the sphere in which one may serve, it is the service that determines the goodness.

This then is the point to be considered by those who work with others for the accomplishment of a general

purpose, no matter what the nature of the work may be. In this case it is easy to perceive that the value of the service determines the degree of goodness. And just as this is true in ordinary life so is it true in spiritual things. If we consider the distinction we make in our minds between angels and devils we will observe that the devils serve an evil use, or in other words, instead of helping man they work to hinder him. And this attitude of mind and will to help or to hinder makes the difference between the good and the bad, the angel and the devil. This is clearly demonstrated in the Esoteric work, either among those gathered together here at the Fraternity, or those living elsewhere and claiming to be interested; we are working to accomplish a clearly defined end, and when one among us forgets that end and begins to work to accomplish some personal end, which is more or less at cross purposes with the general purpose, then that one is more or less of an enemy to the work, in that the will to serve, to help, is gone, and is replaced by the will to hinder.

If we observe a machine, for instance, a clock, we see that the different parts work together to accomplish one result. If there is friction between the parts, or if one part refuses to work together with the other parts, then the clock stops—the use of the entire machine is destroyed. This is just as true regarding a body of individuals banded together to accomplish some certain end; one who is out of harmony with the others may stop all accomplishment and become a destroyer of the use of the body. If in any body of workers a person does not make the object and purpose of the body his or her object, then he or she is an enemy to the work, and if the work is to prosper, such a one must either repent and move with the body, or for the sake of the work be separated from it.

It is evident then that when a person is working as a member of a body, or simply as a person interested in a movement, that he is a good or bad member or worker according to whether his will, and consequently his effort, is in harmony with the purpose of the body; therefore, by a little self-examination he may easily know if he is good or bad, relative to that particular work.

“Use determines all qualities, whether good or evil.”



Briefs

***** ACCORDING TO HIS WILL—Regarding the efficacy of prayer we have this statement, “If we ask according to his will, he heareth us.” It may be asked, “Would not God give to all according to his will, whether they asked or not?” We answer, yes. Yet there is a distinct thought expressed in the words “his will.” One asks, “What is God’s will?” God’s will, in a general sense, is his purpose concerning his works in creation. When he created the world and man upon it he had a certain ultimate in mind. That ultimate is that the earth is to become a permanent home for the man whom God created. Not only is it to become a permanent home, but it is to become such a home as only Divine wisdom could plan for the happiness and joy of his creatures. Since, then, this ultimate is in view, it is God’s will that it be attained; and all that works toward the accomplishment of that end is moving in accord with God’s will. Therefore, if we ask for those things which will work toward the accomplishment of the Divine will or

purpose, for those things which will tend to make the earth more nearly the heavenly home for man that his Creator intends it shall become, then we will receive the things asked for.

It is very evident that the reason that prayer is so often ineffective is that men ask for things which would work against the Divine ultimate, or at least, which would not work toward the accomplishment of that ultimate. Perhaps the largest proportion of prayers are for those things that are wholly for the gratification of the senses. To have such prayers granted would be but to strengthen the animal nature, and so tend to defeat the Divine purpose in man's creation. We would not say that the cry of the animal nature is not heard, for we are told that "He hears the ravens when they cry;" but unless that cry of the animal nature is legitimate it will not be heeded.

THE GOD WITHIN—We hear a great deal these days about "the God within." Many persons speak very freely of this "God within" as being a power wherewith to accomplish the things they desire to do. This idea of a power residing within every one is correct; but that which is meant by the term, "the God within," may or may not be correct.

Within the organism of man there are, and upon that organism there play, many, if not all, of the forces of nature. These forces of nature are powers on which man may lay hold—so far as he knows how and is able. These forces constitute the natural powers or the "god," that resides in the physical organism—both of men and of animals.

But when one who is really attaining in the regeneration speaks of "the God within," he means something

very different from the forces of nature belonging to and used by the animal will. We are told: "Ye are the temple of God, if so be that the Spirit of God dwells in you." Here is the vital point, "if the Spirit of God dwells in you."

The Spirit of God, of YAHVEH, touches and communicates with man only thru the transmuted seed that is retained within the body. This transmuted seed is the connecting link between the consciousness of man and the consciousness of those in the heavens; the Spirit of God from the heavens, cannot directly touch anything in man's organism save only the transmuted seed, and it is only in this transmuted seed that the Spirit of God can dwell in man. It is only those who conserve their seed, to a considerable extent at least, who can speak of "the God within" and truthfully mean by that that the same God dwells in them whom Jesus called his Father. Therefore when a regenerate person speaks of "the God within" he always means God the Father; but when an unregenerate person speaks of "the god within," he can mean only the forces in nature that reside in all physical bodies.

UNCONTROLLED THOUGHT—But few of us realize to what extent we waste our days in uncontrolled thought. Because thoughts float thru the brain, somewhat after the manner of the changing scenes of a moving picture show, most people believe that they are thinking. It is true that when thoughts float thru the brain one is thinking, but it is not voluntary thinking—it is thinking as a windmill runs. As an external force causes the inert windmill to act, so also are there external forces, mental currents in the vital atmosphere of the earth, that cause the brain to formulate thoughts. If one objects to the

idea that one's thoughts are not voluntary, let one try to stop thinking, and it will take but a few efforts in that direction to convince one that the normal thinking is almost wholly involuntary; the thoughts of the waking hours differ but little from the thoughts of the sleeping hours. Even as it is very difficult for one to stop thinking for only a short time, so it is very difficult for the untrained mind voluntarily to formulate clear, orderly thought.

But this waking thought, tho it is involuntary, can be directed. Herein seems to be the difference between our waking thoughts and our dreams. Having the means to control and to direct our waking thoughts, the involuntary thinking can be directed into channels of useful thought.



Letters

Beverly, Mass. Dec. 18, 1918.

Esoteric Publishing Co.,

Gentlemen:

The Dec.-Jan. number of BIBLE REVIEW is one of the best received. I would gladly buy some copies for distribution, but I have very few acquaintances.

Enclosed please find money order of \$25.00, as my occasional contribution for the diffusion of Eternal Truth.

Respectfully yours, J. G.

Audley, Staffordshire, England. Nov. 30, 1918.

Esoteric Pub. Co.,

Dear Sirs:

Enclosed is \$1.25, my subscription for BIBLE REVIEW.

I appreciate the magazine greatly and always pass it on to my friends. I feel I owe a debt of gratitude to my friend, Mr. Theodore Price, who introduced it to me.

That the Night of Darkness, when work must cease, is hastening on us, I feel sure—but it is not yet; for in my work as Health Visitor, I find many who grasp at the truths of "Practical Methods to Insure Success."

Yours very sincerely, J. O.

Penn Yan, N. Y. Jan. 8, 1919.

Esoteric Pub. Co.,

Dear Friends:

Enclosed is a one dollar money order for this year's BIBLE REVIEW.

When I read in the daily papers of conditions in Europe, I can not help but think of what BIBLE REVIEW has mentioned repeatedly of late years—that the night is coming. The more I talk with people on this subject, the more I see that only a very few realize the great events which are before us.

Yours fraternally, U. S. G.

Shreveport, La. Dec. 24, 1918.

Esoteric Publishing Co.,

Dear Friends:

I have been very busy and my time has been occupied by so many things that I have not sent in my subscription to BIBLE REVIEW. The year that is now drawing toward an end has been an eventful one, perhaps, with the exception of the one from which we date our Christian era, the most eventful one in all history. The outlook at the commencement of this year, was dark and portentous; but God overruled events and brought vic-

tory to the arms of the Allies, and Germany's diabolical scheme was frustrated; and peace for a time, at least, has been restored. But it does not look as if the world is ready yet for permanent and universal peace, notwithstanding the fact that many of our public men seem to think that the peace convention will be able to secure agreements that will make future wars almost impossible—these very agreements may prove to be the seeds of future wars. As long as nations are dominated by selfish and ambitious motives, no human power can prevent war. Even should the binding restrictions of treaties be a check on international warfare, individual greed and selfishness will precipitate internecine strife between class and class that may prove more destructive in its results than the horrors of the last four years of international war.

I am inclosing \$5.00; please continue my subscription to BIBLE REVIEW, and also that of my sister Mrs. T. in Scotland. Wishing you many happy returns of the season, and continued success in your work of uplifting humanity. I am,

Yours very sincerely.

J. W. G.

Farrell, Pa. Oct. 13, 1918.

Esoteric Pub. Co.,

Dear People:

Received BIBLE REVIEW for Oct.-Nov. and note what is editorially announced concerning the W. I. B. Will send subscription for self and also for a friend, before the next issue of BIBLE REVIEW. We have been reading some of Mr. Butler's articles and this friend has decided to subscribe for B. R.

The news reached us last evening that the war is over. This may be premature, but we feel like asking:

When will the issues arising from the struggle be fully settled? Can unregenerate man, however intellectual, meet the problems, and find a true solution? I feel that there can be but one answer; for only with an understanding of the purpose in the Creation, coupled with an attitude of prayerful consecration to "Thy will be done" can man solve such a problem.

Please find my monthly offering, \$5.00, to the Father's work; also \$2.25 for a copy of Vol. I. "Revised Esoteric," and \$1.00 for some copies of "Practical Methods."

Sincerely and lovingly yours, J. G. G.

Alvechurch, Worc.s., England. Nov. 15, 1918.

The Esoteric Publishing Co ,

Dear Brothers and Sisters:

Your welcome letter of Sept. 9th came duly to hand, and also the copies of the Oct.-Nov. BIBLE REVIEW.

We notice in the Editorial your mention of the lack of enthusiasm among Esoteric students in pushing forward the work and that some of them even go so far as to make the excuse that people do not want the Truth. Our own experience is quite the reverse to this, and we find our spare time so fully occupied in handing out a little spiritual food and drink to the hungry and thirsty that we are often sorely pressed to get sufficient time for reasonable rest and refreshment ourselves.

Thousands of books and pamphlets go out each year, and probably one to two thousand letters are received and answered, while there are always about two hundred larger books in circulation as a sort of lending library.

Now all Esoteric students should know something about psychology and should therefore know the law, namely, that every unselfish effort for good bears fruit at some time, whether the results be seen or not by

the doer; so that notes of discouragement such as you write of in the Editorial should never be heard of among us. We who fight for a far greater cause might well take a lesson from the dogged persistence, faith, and self-denial of our armies which have ultimated in their final victory; and it is we who ought to lead the way and set them an example in optimistic earnestness, rather than that they should set us one.

It might be asked by some where the funds come from to carry on our work here and in reply we would say: In the main, thru our own ordinary daily labors; while we occasionally get a little support from generous sympathizers, which is very encouraging. Also the author of one set of booklets, of which we distribute large numbers, being well blest with this world's goods, very generously supplies them free except for the carriage. But it matters not thru what channel it comes, we feel that it is God's work that we are doing and that he is able to supply, and will supply, all the necessary means to carry on the work, whether it be much or little. We live simply ourselves and in faith spend what comes, making no provision for the future, as we do not expect his hand to be shortened. This has been our practise for some years now and our faith has been more than justified in a marvelous way and no good thing has been withheld from us so long as we have sought only to do His will.

Of course we do not meet with a ready response from all, but we could point to a glorious harvest of changed and happier lives and faces turned toward the light among those with whom we come in actual contact, while those who have been influenced, whom we have not met or heard from, must be a far greater number.

We received the three parcels of "Practical Methods" and "Special Instructions for Women" safely, and now enclose a further money order for \$25.00. Please send

us another supply of "Practical Methods," for the balance, after you have deducted our subscription for this year's BIBLE REVIEW, of which we will again take twelve copies of each issue for distribution. When sending them out we usually attach a gummed slip to the front cover on which is a request that the last reader will pass it on, in order that it may reach as many as possible. Attached is a list of names and addresses of those to whom we should like you to send their copies direct.

May we rise up with fresh enthusiasm and redouble our efforts in the consciousness that we are called to serve the grandest Cause that men and women could be called to serve—a Cause that must win, but which is being grievously delayed by our apathy. With our united love and good wishes to you all at Applegate.

Very sincerely, Theodore Price.

Alvechurch, Worcs.s, England. Jan. 3, 1919.

Dear Brothers and Sisters:

Mr. N. of Brampton, Cumberland, with whom you have corresponded from time to time, has given us financial support on one or two occasions for the spreading of "Practical Methods" and the Esoteric teachings, and now wishes to cooperate with us on a still larger scale in this work. He has just spent two days with us, leaving this morning, it being the first time we have met, altho we have corresponded for several years. He has placed in our hands the generous sum of £25-0-0, (\$121.75), for which amount I enclose a money order and shall be glad if you will send us, to this address, copies of "Practical Methods" in exchange.

C— joins me in every good wish for the prosperity of your efforts in the coming years, that the establishing

of Christ's Kingdom on Earth may be hastened thereby.
 In love and greetings to you all,
 Theodore Price.



Editorial

★❁❁❁★ E regret that in spite of our best efforts we
 ❁❁❁❁❁❁ **W**❁❁❁❁❁❁ are again late in sending out BIBLE RE-
 ❁❁❁❁❁❁ VIEW. We have been short of help this
 ❁❁❁❁❁❁ season; and there has been an increase in
 ★❁❁❁★ the book orders over previous years; in fact,
 there has been a greater demand for the books this season
 than at any other period since the beginning of the work.
 In order to meet this demand it became necessary for us
 to neglect our other work; but as we are now getting ad-
 justed into a more normal running order we hope to be
 in time with BIBLE REVIEW hereafter.

We are not unmindful of the fact that we still owe our
 readers four pages of reading matter of the eight pages
 omitted from the Oct.-Nov. issue—four pages were added
 to the Dec.-Jan. issue—but we are necessitated to let this
 wait until a future issue.

We are printing two letters from Mr. Theodore Price,
 which we feel sure will be of interest to the friends of
 the work, as they show what splendid work is being done
 in England. For several years Mr. Price has been very
 active in the circulating of "Practical Methods to Insure
 Success;" and we receive continual orders from him for
 the Esoteric books, especially for "Practical Methods."

Time of Cusp Transits
Washington, D. C., U. S. A. March, 1919.

Body	Enters	On	h.	m.
		day		
☾	☾	1	0	6 p. m.
"	♊	3	1	20 p. m.
"	♋	5	2	7 p. m.
"	♌	7	4	3 p. m.
"	♍	9	8	2 p. m.
"	♎	12	2	11 a. m.
"	♏	14	10	19 a. m.
"	♐	16	8	21 p. m.
"	♑	19	8	17 a. m.
"	♒	21	9	16 p. m.
"	♓	24	9	17 a. m.
"	♈	26	6	3 p. m.
"	☾	28	10	37 p. m.
"	♊	30	10	13 p. m.

☽	♊	21	11	11 a. m.
♀	♋	16	11	50 a. m.
♁	♌	1	0	44 p. m.
"	♍	7	6	22 a. m.
"	♎	12	7	0 a. m.
"	♏	17	1	24 a. m.
"	♐	21	11	59 p. m.
"	☾	27	2	14 p. m.

On March 1st						
♈	is	in	♐	7'	11'	16"
♉	"	"	♑	15	37	33
♊	"	"	♒	25	21	41
♋	"	"	♓	27	49	18

Time of Cusp Transits.

Washington, D. C., U. S. A. April, 1913.

Body	Enters	On day	h.	m.
☾	♈	1	11	33 p. m.
"	♉	3	11	49 p. m.
"	♊	6	2	16 a. m.
"	♋	8	7	41 a. m.
"	♌	10	4	0 p. m.
"	♍	13	2	35 a. m.
"	♎	15	2	47 p. m.
"	♏	18	3	44 a. m.
"	♐	20	4	5 p. m.
"	♑	23	2	0 a. m.
"	♒	25	8	9 a. m.
"	♓	27	10	31 a. m.
"	♈	29	10	28 a. m.

☼	♈	20	10	51 p. m.
♂	♎	8	1	48 a. m.
♀	♐	4	2	40 a. m.
"	♑	22	2	52 p. m.
♁	♓	3	9	19 a. m.
"	♈	11	8	52 p. m.
"	♉	22	0	27 a. m.

On April 1st.

♈	is in	♐	18°	11'	44"
♉	" "	♑	26	28	22
♊	" "	♋	28	9	21

BIBLE REVIEW

VOL. XVI

APRIL-MAY 1919

No. 7

The Temple of Regeneration

BY H. E. BUTLER

(Reprinted from "The Esoteric" of June, 1899.)

"And Jesus said unto them, See ye not all these things? verily I say unto you' There shall not be left here one stone upon another, that shall not be thrown down." Matt. xxiv. 2.

THE disciples of our Lord had in this instance just called his attention to the beauties and glories of that wonderful structure, the Temple at Jerusalem. From an external point of view his answer showed them that his interest was not in the material things of this world, and, at the same time, he drew for the thoughtful a picture that was applicable to his day, and equally so to our own. The Temple at Jerusalem stood for, or as a symbol of, the church of his day. Its symbolic signification was emphasized by the law that the Temple was the only place in which the worship of God should be conducted.

The words, "There shall not be left here one stone upon another, that shall not be thrown down," have not yet been literally fulfilled, for we are told that, at the

present time, there are portions of the great wall of the Temple still standing. If, however, he referred to the Israelitish Church, or system of religion, then we must acknowledge the same truth in regard to that—there is one-twelfth of this great Church still intact, namely, the Jewish. Consequently, if his words were spoken by the Spirit of God, who foresees and foreknows all things, they certainly referred to a time yet to come; for the prophecy says of Judah: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Whoever may personify, in the time present or to come, the Shiloh unto whom will be the gathering of the people and thru whose instrumentality will be builded the Temple referred to by the Angel in his Revelation to John, when the building of this Temple, or the gathering of the people to Shiloh, occurs, then will Judah cease to be the guardian of the law, then will be fulfilled the words, "There shall not be left here one stone upon another, that shall not be thrown down." And, as the angel said to Esdras (Apocrapha), "Where the Most High begins to build, there can no man's foundation stand;" for in the building of the Temple of which the Temple at Jerusalem was the antetype, the material used will be regenerate men and women—a temple "not made with hands, eternal in the heavens." A temple constructed to be thus eternal must of necessity be composed of immortal men and women, for otherwise it would not be "eternal."

Again, John the Baptist said: "The ax is laid unto the root of the tree." A tree has always been a fitting symbol of the generations of men, and in this connection it was used by him. This symbolism is so appropriate that men make what they call "the family tree" as a record of their genealogy. At the root of this tree is to be laid the ax that is to sever it from its source of growth and cast

it to the ground for destruction. This is the tree of generation. Therefore, in the beginning of the work that the Lord is now doing upon the earth, the first principle to be observed is to sever oneself from the law of generation, and to enter into, begin the work of, regeneration.

Generation is man's work; it has been right and legitimate according to the purpose of God in creation, and is the chief corner stone of the old temple, as it was the main promise given by God to Abraham in the words, "In thy seed shall all the nations of the earth be blest." But together with this blessing he instituted the symbolic rite of circumcision, which was really more than symbolic—it was prophetic of how and of when the blessing is to come to all nations; and when the law was given from Sinai, an added symbol and promise was bestowed, which was that of the Sabbath. Both of these promises related to a time when the posterity of Abraham should cease the work of generation, of which cutting off a portion of the generative organ (circumcision) was symbolic. This symbolism, however, was completed by the institution of the Sabbath, a perfect type of the eternal rest. In "Bible Reviews," contained in an early volume of this magazine, there was published a parallel presentation of the Covenant of Circumcision and the Covenant of the Sabbath, which we here reproduce:

THE SIGNS OF THE COVENANT

CIRCUMCISION

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, *for* [or *to*] an everlasting covenant to be a God unto thee and to thy seed after thee. Ye

THE SABBATH

"Verily my Sabbaths ye shall keep: *for it is a sign between me and you* thruout your generations; that ye may know that I am YAHVEH that doth sanctify you. Whosoever doeth any work

shall circumcise the flesh of your foreskin; and *it shall be a sign of the covenant betwixt me and you.* And my covenant shall be in your flesh *for [or to] an everlasting covenant.* And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people; he hath broken my covenant.*" (Gen. xvii.)

therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to YAHVEH. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath thruout their generations, *an everlasting covenant.* It is *a sign between me and the children of Israel forever: for in six days YAHVEH made heaven and earth, and on the seventh day he rested, and was refreshed.*" (Ex. xxxi.)

The two signs agreed in being each a sign of the covenant, and in having the same penalty. But they disagreed in one respect: circumcision represented a covenant "*for [or to] an everlasting covenant,*" whereas the Sabbath represented the everlasting covenant itself. The first bound the Almighty to give its observers a part in a future everlasting covenant under the operation of which they should have everlasting possession of the land of Canaan; the second bound YAHVEH to give Israel as a body the perpetual inheritance when they should observe the sign. Hence the Sabbath was not presented until Israel was about to enter the land of Canaan; and it was the common disregard of this sign that indicated their unfitness for the everlasting inheritance. See Ezek. xx.

The Everlasting Covenant brings in everlasting rest, and God announced that the reason for that covenant was the cessation from his own work of creation. Now, Jesus expressly declared, "My Father worketh hitherto,

and I work" (on the Sabbath day), which was equivalent to saying that the Sabbath in which God rests had not yet arrived, that creation was still going on in his day—and creation is still going on wherever generation is active in the individual or in the earth. Thus we see that we are to lay hold on the Everlasting Covenant by keeping the Sabbath; from polluting it; and to keep God's Sabbath in its true signification does not mean to rest from physical labor one day in seven or one year in seven, but to cease the work of creation and begin to live the life of regeneration.

The world instinctively recognizes that the thought of regeneration, as it is being given thru THE ESOTERIC, is an ax laid at the root of the tree of the generations, is a hand that pulls down and scatters every stone of the temple of man's hopes; that it breaks up all that belongs to the old order, so that an entirely new structure may be reared. As Jesus said, "Destroy this temple, and in three days I will raise it up," so the ax is waiting for the end of the three symbolic days (See Rom viii. 22-24; Heb. x. 5); and when the time comes for the resurrection of his body, the cubical number, 144,000, then will he, the Spirit of Christ—for he said: "Lo, I am with you alway, even unto the end of the world"—raise the ax and cut down the tree of generation, that his people may enter into his covenant, the covenant of eternal rest—rest from struggle, labor, sorrow, and death.

Men have always fought God's work in the world; they killed the prophets, crucified the Messiah, murdered many of his disciples, but, as God's purpose was being worked out, they could not "let or hinder." The truth of the regeneration is brought to you thru the teachings of THE ESOTERIC; it is the ax that is laid at the root of the tree of the generation. It is held today by the hand of no less power than that of the Almighty; therefore men may fight,

they may do what they please, to hinder the progress of such a work, it will still move steadily forward and onward until the tree is cut down and cast into the fire—until not one stone is left upon another of the temple of man's rearing. It does not require the eye of a prophet to see that when regeneration has dominion over the earth, all old things must pass away and all things must become new. This covers all that constitutes religious, political, and social organization.

All the great truths that are now coming to the world have been sensed and taken up by the different bodies of people, in other words, have been materialized. We are prepared to say that there is not a movement now in existence that is not in itself, so to speak, a prophecy of that which is to come. Adventism came as an extreme in one direction, and Spiritualism as the other extreme; and between these two we find unnumbered "isms" and theories, many of which have taken organic form. Among the most radical—and shall we not say perverted?—of the organizations referred to is that of anarchy.

But still the fact remains that the object in the mind of God in the creation of man was to create a race of beings in his own image, like him, and, as we have said, the chief instrumentality for the accomplishment of this purpose has been the work of generation. Next to that in importance has been the experience gathered thru the thousands of generations of human life; and it must necessarily follow that wherever, and as soon as, individuals are matured, completed, in other words, have reached a point in their development where they become well-balanced, intelligent and spiritual beings—for God is Spirit—in their case creation must cease its work. Surely God is working as intelligently as does a mechanic, and when a mechanic has completed a door or any part of a building, he ceases his work on that part; so when a man

or a woman has reached the ultimate of all that generation can do for him or her, it is in the nature of things, that he or she should cease the work of creation, take hold on the Everlasting Covenant, and, in living the life of regeneration, have no further use for the old structure, religious, social, and political. In short, all old things must pass away, and such individuals must enter an altogether new state of existence; and as no one can live completely to himself, entirely severed from his kind, it becomes necessary that these people gather together and organize a new system of life, adapted to their needs.

The Church has long believed that to each this time is coming; but as she had not reached a degree of development enabling her to understand the plan and purpose of God in creation, she naturally concluded that such a condition could obtain only after the dissolution of the physical body. But, truly, the seed of Abraham, to which God referred when he said: "In thy seed shall all the nations of the earth be blest"—is a physical structure. When Jesus said: "Destroy this temple, and in three days I will raise it up," the apostle tells us that "He spake of the temple of his body;" which fleshly tabernacle was destroyed by death and was raised up on the third day; and again, when, for his disobedience, God said to Adam, "Dust thou art, and unto dust shalt thou return," (Gen. iii. 9.) he spoke of the physical body and not of the soul. Now, according to the Apostle, the mission of Jesus was that, "As in Adam all die, even so in Christ shall all be made alive;" consequently, it is clear that, as Adam died a physical death, so, by ceasing from sin and laying hold on the Everlasting Covenant, men will have dominion over physical death. "The last enemy that shall be destroyed is death," and "he that hath the power of death, that is, the devil." It is evident,

therefore, not only from the teachings of the Christ, but from those of the prophets and the apostles, that the redemption which our Lord came to give the world was a redemption from death; and this redemption will not be accomplished until he comes again in the spirit and power of the Messiah—in the spirit and power of the regeneration. (See Isa. vi. 9, 10, and Matt. xiii. 14.)

In the regeneration these bodies of ours are the only instrumentality by which this work is accomplished. Because of this the Esoteric teachings are bringing before the world methods of life which fit the body to become a Living Temple of the Spirit of God, a means of developing a spiritual soul and consciousness, as well as added powers of mind, by which the laws of God may be understood—the new and divine order that God is preparing on the earth.



Our Enemies

BY PHEBE HART

THE Lord Christ admonished the people to "Strive to enter in;" that is, to strive to enter into the way of life. It is generally assumed that if one desires to follow the Christ into the regeneration that one has only to begin to live as Christians normally live; but the life that the normal Christian lives requires little or no effort, or striving. The words of the Christ, "Strive to enter in," imply a strong effort, the doing of something that is very difficult. Also the Apostle Paul said: "We wrestle not against flesh and blood, but against principalities, against powers, . . . against the spiritual

hosts of wickedness in the heavenly places." These words "strive" and "wrestle" both imply not only a strong effort, but also they imply the necessity of exerting oneself to the utmost of one's capacity.

There are those who have begun to live the regenerate life who write to us saying, "I have been living the regenerate life for so many months, or for so many years, and I have been able to conserve the seed to a considerable extent, yet I seem to get nothing in return—what is the matter?" Then, when inquiry is made, they acknowledge that they very often feel a stupor, a strong inclination to do nothing; they feel heavy and dull, and when their ordinary work is done they desire to sleep, more than they did before they began to conserve the seed. It is difficult for a person to realize how very indolent the animal that he is living in really is. The conserving of the seed greatly increases the life in the body and this superabundant life must be energized. Experience proves that the more life one has, beyond the normal supply, the duller and heavier one becomes unless by the power of the will one stirs the body to activity. Only by putting the will into the body, and stirring the energies to activity can this abundant life be utilized. Not only is there a heaviness of the body but also of the brain—the mentality is dull and sluggish.

It is thru this stupor that the enemy has opportunity to do his baneful work. When one has lived the regenerate life until the eyes of the soul are open so that one can see in the realm of soul, one often sees, near persons who are living the regenerate life, dark spirits, who by their presence, cast upon and surround such persons with a dark cloud that causes them to feel a heavy stupor—or it sometimes causes them to feel some form of sickness—in which condition the body feels heavy and the brain refuses to formulate thought, unless it be thoughts

that are evil. The influence of these dark spirits is so insidious that one is often deceived into thinking that one is very tired, when as a matter of fact one is only stupefied, because the abundance of life stored in the body has not been energized by the will, and the enemy takes this opportunity to impregnate that life with his own evil virus. The real danger is that if one gives way to this stupefying influence to any extent, it will soon become so strong as to be almost unconquerable. The only remedy is for a person to stir his energies to activity in order to throw off this stupor, and then to exert the brain in thought with sufficient energy to awaken the mental activities.

It is of comparatively little use to conserve the seed and then drift along with the tide of the world's consciousness with little or no effort to escape it. The words of the Master, "Strive to enter in," convey very little idea to the neophyte of the exertion required to accomplish this feature of his overcoming until he has really entered the struggle. And those who have begun the struggle to overcome this adversary, if they are watchful enough to recognize it, soon realize that to "strive" and to "wrestle" is necessary to a greater degree than they ever imagined.

Those who have begun the regeneration and who have found this enemy—for if they have not found it they surely will—need to bestir themselves with all the energy of a drowning person trying to save himself. It is a simple matter of overcoming or of being overcome. And they should realize that unless they do arouse their energies and overcome this enemy that their hope of gaining much of value by the regeneration is, to say the least, very small.

Mr. Butler used to say to his people: "Write your thoughts, not necessarily for publication, but write them

out; if you write your thoughts you will by so doing get your knowledge arranged in orderly formation, so that it will be of greater use to you. It will not only train your mentality to orderly expression, but it will show you what you know." It has been said that if you have knowledge of a thing you can say it. Be that true or not, we know that if a person will write his thoughts in clear, orderly language, tho it may prove to be a very difficult task at first, it will soon show him that he has not so much knowledge of certain subjects as he had thought he had.

The enemies that the neophyte has to meet in the effort to attain the regeneration are many, and this stupor of body and brain is usually among the first. It is very difficult at times to perceive the difference between this stupor and true weariness. If a person is really tired, a sleep, if not too long, will refresh him; but if he is beguiled into sleep by this stupor that the enemy causes, he awakes but little refreshed or not at all, and there is observed an increased desire to sleep.

It is vitally essential that those who expect to attain in the regeneration be awake and alive, with all the energies of body and mind stirred to activity. One cannot enter the Kingdom of Heaven lolling upon "flowery beds of ease." Indeed the struggle to enter the Kingdom is one that very few are able to make successful. It is even as the Master said: "For many, I say unto you, shall strive to enter in, and shall not be able."

To arouse the energies of the body it is necessary that one have in mind an object that awakens the interest and prompts the desire to accomplish.

To awaken the energies and turn them to attain in the regeneration it is necessary that it first be accepted that the results of living the regenerate life are more desirable than the results of living the normal life in the

sphere of generation. After considering that which the common life has to offer him, if a person is dissatisfied with it, then he may turn to the regeneration with more hope of attaining than if the life of generation still held attractions. For if there still remain attractions in the old life, there is danger of there being a constant "looking back" with more or less of desire for that which is being left behind. As the Master said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." For it is necessary that we leave all; and not only leave all, but turn away from it all; and not only turn away from it all, but put it out of the mind and heart, in order that the whole consciousness may be free to attain in the regeneration. For it is necessary that one turn away wholly from the old, in order that body, brain, intellect, mind, and soul may be free to turn all the energies into one channel of activity.

To obtain "the Pearl of Great Price," as the words of the Master imply, it is necessary to sell all you have to buy it. To follow the Master into the regeneration it is necessary to leave ALL. He who has started in the regeneration and who is looking back—not who looks back, but who is looking back—is not fit for the kingdom; for he who is attempting to attain in the regeneration cannot hold his mind fixt with desire upon the things he is leaving behind, the pleasures of sense, the domestic joys, nor anything that belongs wholly to the old. Remember Lot's wife. You who desire the regeneration, can you leave all? Can you leave even the conversation that belongs wholly to the old and "let your conversation be in heaven," of those vital truths that should be everything to you?

If one would accomplish definite results in the regeneration, let one consider the Master's words: "the kingdom of heaven suffereth violence [is attained by violent

effort], and the violent [they who turn all their energies into its accomplishment], take it by force."



The Gift of Jesus

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

EDITOR'S NOTE.—THE glorious promises of God, such as referred to in this article, are good to contemplate, but lest we make the fatal mistake of the Church, and of many of the so-called advanced thought organizations of to-day, we believe that in all such contemplation, it is well to bear in mind that God's promises are ALWAYS conditional. Before these promises can be fulfilled in our lives we have a work to do on ourselves—the arduous work of overcoming in ourselves generation, with all the evils of our nature. The promise of God is: "He that OVERCOMETH shall inherit all things."

EVERY good and every perfect gift cometh down from the Father of Lights, with whom there is no variableness, neither the shadow that is cast by turning." But among all the good gifts that God has given to man, there is none comparable to the gift of Jesus—"Unto us a child is born, unto us a son is *given*." He is the gift superlative; for with him all else is given.

"ALL THINGS ARE YOURS;"

everything belongs to you; for you are "heirs of God and joint-heirs with Jesus Christ." What confidence this assurance gives us in our prayers, to hear God saying: "Son, thou art ever with me, and all that I have is thine." He *hath* blest us with every spiritual blessing. We have but to ask and *take*, that

OUR JOY MAY BE FULL.

For in the New Testament he bequeathed to us his own joy: "that they may have *my* joy fulfilled in themselves;"

and in his parting words to his disciples before his crucifixion, he gives them his own peace: "*My peace I leave with you.*" Indeed, he himself becomes our life, for being joined to him we become one spirit. And as we bear about in our bodies, the putting-to-death of the Lord Jesus, his life is manifested even in our mortal bodies. Becoming

SHARERS IN HIS DEATH,

nothing can by any means hurt us; for we are dead to sin and dead to the world: "In conjunction with Christ, I have become crucified; nay, living no longer am I, but living in me is Christ: while so far as I now live in flesh, in faith I live, the faith of the Son of God who loved me and gave himself up on my behalf."* Whoever you are, dear friend, Christ is yours; for as the Son of Man he belongs to *all humanity*. For God so loved *the world* that he gave his Son to *all the world* to be the firstborn of an entire new creation; the firstborn among many brethren and made in all points like unto his brethren, that by the favor of God, he might taste death for *every man*. God gave him *to us*, and he gave himself *for us*. His design was to unite the two sections of humanity in himself, so as to form *one new man*, thus effecting peace, and to reconcile Jews and Gentiles in *one body* to God, by means of his cross.† It is clear then that his death on the cross was the death of all humanity: "For if one died for all, then did *all* die." No one needs to die a second time, therefore, but may "lay hold on eternal life," *here and now*, for spirit, soul, and *body*. For this purpose he came and was lifted up that he might draw all men unto him, that they might have abundant life, filling the temple of the body, like fountains of living water; and flowing out like the rivers from Ezekiel's typical temple into all the earth; yea, into all creation, for where is the

*Gal. ii. 20.

†Ephesians ii. 15, 16. Waymouth.

limit? There is no limit to this gift of life; it is infinite as God is infinite. Christ, who is our life, "fills the *universe* with himself." Like fishes in the sea, so do we swim in this Ocean of Life. As with them, so with us—their capacity is their only limit. But if *our* capacity is limited it is ourselves who limit it; not God. He giveth not the Spirit *by measure* but calls us continually to be enlarged, to be filled unto all the fullness of God.

The whole of our salvation is comprehended in this

GIFT OF JESUS.

He is the Alpha and Omega, the Author and Finisher, of our faith. We are to *receive* Christ Jesus the Lord into our bodies as we receive food by eating and drinking, and he becomes as truly united to us thereby, as the nourishment which we assimilate. All my salvation is comprehended in this eating his flesh and drinking his blood, for this I abide in Him, in whom dwelleth all the fulness of the Godhead body and in Him I am made full.

HE IS THE WAY, THE TRUTH, AND THE LIFE.

No longer then can I doubt the Way or be ignorant of the Truth, or lack the Life, because they are within me. I have an anointing from the Holy and I know all things. Neither can I lack power or wisdom while the Christ who is the power God and the wisdom of God is dwelling consciously within me. Beyond this, therefore, I have no care and no responsibility but to abide in Him as he dwelleth in the bosom of the Father, by

AN UNCEASING COMMUNICATION.

So doing, I shall live and act in vital union with Him; having the roots of my being firmly planted in him, and continually building myself up in him.*

The natural outcome of this *must be* a pure and holy life. I cannot defile the body because it is

A MEMBER OF CHRIST

*See Coloss. i. 6-8.

and a sanctuary of the Holy Spirit.* For "he that hath the Son hath the Father also:" God inhabits him and walks about in him and he cannot but cleanse himself from ALL defilement of the flesh and spirit, perfecting holiness in the fear of God.

There is no use in thinking that we can waste the vital substance, and yet abide in Christ. The majority of Christians have yet to learn this lesson of continence. Dr. Heymouth does not scruple to translate I Cor. vii. 1, far more forcibly than they are willing to receive, namely, "It is well for a man to abstain altogether from marriage." And we may well emphasize in these "last days" the Pauline warning: "Yet of this I warn you, brethren; the time has been shortened, so that henceforth those who have wives should be

AS THO THEY HAD NONE.

For the world as it now exists is passing away."† "All men *cannot receive* this saying but they to whom *it is given*." But there are some who are espoused as pure virgins to Christ, who will be found among

THE FIRSTFRUITS UNTO GOD AND THE LAMB.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth;"‡ walking even as He walked; purifying themselves even as He is pure.

*I Cor. vi. 15-20. †I Cor. vii. 29-30. ‡Rev. xiv. 4.



IT is said that the human heart is very deceitful. It is not others that our hearts deceive, but it is ourselves. It is important that we be careful not to deceive others; but it is vitally important that we refuse to let our hearts deceive ourselves.

Eternal Life

BY ASAPH

"AND this is the promise that he hath promised us, even eternal life."

THE idea of eternal life, so often referred to by men of mind, engages to a greater or less extent the attention of every human being; for the desire to continue to realize self is paramount in man's existence. Yet the conclusions as to what may constitute endless life are so hazy and divergent that the race has no uniform, rational, and orderly concepts upon a matter which should be well known to all. To exist for ever and ever and be at rest (Gen. ii. 3.) signifies to be in possession of endless continuity of conscious being. "There remaineth therefore a rest to the people of God. For he that entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. iv. 9, 10).

Necessity for orderly, harmonious being brought forth the many uses evident in man's functional and diversified organization. The idea of perfection which arises in the realm of mind implies essentially a world of forms in which consciousness of limitation must evolve to an understanding of the limitless, before the real, the true and the eternal can be ensphered in the form and function of a man. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought

to pass the saying that is written, Death is swallowed up in victory" (I Cor. xv. 50, 53, 54).

To approach the question of eternal life from a true point of view one must study consciousness, for that state determines the soul's continuity in being. There are as many modes of consciousness as there are things in being; from the lowest state of consciousness, up to a spiritual and divine consciousness which is the goal of the awakened soul. However various the manifestations of universal consciousness, they are all according to the one law which demonstrates the unity of the Spirit or Mind subsisting eternally and independently of any manifestation, and yet being the Cause of all that is. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Man's consciousness resides in the soul and is the self dwelling in the form and function of a man, and is the cause of the individual's reasoning, emotions, volition, and acts. These determine the soul's evolutionary status. The body of flesh as an organization has no consciousness such as is possessed by the soul. Its modes of pain and pleasure; of hunger and thirst, as well as of cold and heat are communicated to the ego, which takes cognizance of them as present in the organism, but not in the self. When the body is healthy or well-balanced the soul has a greater opportunity to discover its own true nature than when its habitation is subject to sickness, hunger, or cold. Man, as a rule, erroneously identifies his real or true self with his bodily states and therefore suffers, while in reality he should view the body as one does a suit of clothes or the house where one resides, for the physical form undergoes constant changes and the soul in its present state of development does not own the

structure, but simply uses the energies evolving therein in its existence on earth.

These energies, being vital, serve in the growth and development as well as maintenance of the structure, and call forth and unfold a psychic state of mind due to the power derived from a healthy sex function, for thru it there is born an ego which realizes a distinct individuality from all other persons and things. This psychic state is built up thru the image making ability so powerful in adolescence; and the awakened personality, linked with the new-found sensations and experiences, begins to create in its life, images which are kinetic, restless, ambitious, and pleasure-seeking, with hopes and anticipations of coming joys, or fear of sorrows. To this must be added the never ending desire to know, to penetrate the future, to classify and discover the essence and nature of things. The vast majority of mankind, however, never go beyond their psychic awakening, imagining that the psychic state relates to Spirit and Mind, while, as a matter of fact, it is a sphere effectually separating man from unity with that Intelligence which resides in the sphere of Divine Love and Spiritual Essence. The psychic world is essentially limited to the world of phenomena, and to go beyond its power, and rise above its influence, one must control the energies arising thru the sex activity and use the transmuted substance in building a consciousness allied to Spirit and Truth as revealed to man by the Lord Christ. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The subjugation of the psychic nature of itself is not sufficient to awaken the soul into the world of realities and unity with the true self. One must be free from preconceived ideas and be able to examine facts as they exist in the Cause realm before the mind of the individual can grasp the truths ever present in the constitution

of man; for every human being, altho he may not know it, reflects the universe and contains within himself both heaven and hell. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

A spiritually awakened soul is like the Source from which it originated, and is conscious of self in a world of endless and eternal uses, but not of possessions. For possession and ownership belong to darkness, ignorance, and limitation, which descend ever deeper and deeper until life is a mere flicker of sensuous pleasure, a shadow whose name is death. Consciousness of power, on the other hand, is born of a determination, together with a realization, to be oneself and not another; to possess dominion over the nature-forces in one's own being, and to still the waves of passion by a thought; to refuse to be moved by any passing emotion, and be an unimpassioned observer of things that are; and, knowing truth, to build an orderly, harmonious, and peaceful structure, yet much larger than one's own self, for the Spirit of Power to dwell in.

"Thus saith YAHVEH, The heaven [the world of mind] is my throne, and the earth [body of flesh] is my footstool: where is the house [congregation] that ye build unto me? and where is the place of my rest [where men and women living above generation compose a Society functioning as one man!]" Considered biologically individual man is a cell of the planetary man. Now, a diminutive, protoplasmic cell is short lived; its tenure on life and conscious being increases in proportion as it unites with others into a group wherein each begins to perform some special work for which it is adapted, and thus augments not only its own existence but also that of the unit. This law governs not only diminutive, plasmic structures but also man's physical body, and society as

well; consequently, to enhance, to increase, and to perpetuate indefinitely the present span of individual existence on earth there must come into being a larger body than individual man, composed of regenerate men and women; for it is thru such a Body alone that spiritual, and social-economical unity can be realized. In such an Association, therefore, can the seeker of Eternal Life find the coveted goal—immortality in form and function. And this fact will lead essentially, sooner or later, to the formation of that mystic Body of people, spoken of by St. John many centuries ago, in which the Creative Intelligence of all ages will reside, dwelling in the form and function of a man (Rev. vii. 5-8.); exhibiting in the phenomenal world a State ruled not by competition between man and man, but by cooperation, having a communal foundation where the law of USE is the presiding factor.

To the consideration of this idea the Esoteric student is bound to give his attention; for, sooner or later, as he advances on the path, he will discover the real and true Self whose office is to be a pattern of the heavenly plan above outlined. As the Lord Jesus is the pattern of the heavenly individual so will the Society of people functioning as one man, living under the higher law, be the pattern of a true Social State to all nations remaining on earth; to teach them the way of peace; to show them the path of order, as well as of harmony; and to invite all those who are willing, to take of the waters of life freely.

“And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there.”

“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.”

Character

BY ENOCH PENN

***** S of old, men cry, "Peace, peace; when there
* A * is no peace." Can there be peace upon
* earth while there is no peace in the hearts
* of men? And can there be peace in the
* hearts of men while they are engaged in
the work of generation? Declarations of peace between
nations may bring an amicable interchange between them;
but the war of man with man still continues in times of
international peace, as mercilessly, as unrelentlessly, as
during the times of open bloodshed upon the field of
battle.

Man in generation loves to fight; and woman in generation loves a successful fighter. For generation always brings struggle, which means combat; and finally, death.

The financial loss to the world caused by this war is uncountable. Neither can we estimate the sufferings of the many millions of people. But altho the great loss of material goods and interests has caused great suffering, yet if we can consider the matter from an impersonal viewpoint we are constrained to ask, Is this loss, after all, so great? Do not the works of man, the results of all his toil and industry, soon fade away? What is the net gain to the world of the industry of the myriads of millions of people who have lived and toiled thruout the many centuries of the past? We have a few old castles, a few old temples, a few old pyramids, and the great wall of China,

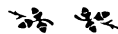
as the net material results of the toil of myriads of millions of people. To what great extent is the world benefited by the old buildings of the peoples of the past ages? And how much would the world lose, or how much would we miss these old remains of past toil, if they were to disappear?

It is said that when Alexander the Great was placed in his coffin his hands were left uncovered in order to show that they were empty. And this thought leads to the question, What do we take with us from the world when we go? Do we not take with us simply the character which we have developed by the experiences thru which we have past? And what, indeed, do we bring into the world when we return to dwell in the body of a newborn babe, to pass again thru the experiences of an earth life? Do we not bring with us simply that which we are? that which we have become thru the experiences of many past lives? And is it not character that makes us what we are? If we accept these thoughts as true, and we believe they are, what then can we lose or gain save character and the consciousness that belongs to that character? For have we anything that we can really call our own save the character which we have developed by long and painful effort?

We, in America, who so ardently worship money—the gods of gold and silver—show our interest in a man by asking, "What is he worth?" What a man possesses of material wealth, and his value to the world in the Divine economy are two very different things. The true possessions and worth of a man are shown by his character, and by his value as a factor in the growth and development of the race.

What, indeed, is the purpose and the result of all this warfare which we see thruout all nature between all living things from the ameba to man? It is the working out

of the Divine Purpose that all shall develop their faculties and powers by continual effort. As it is thru fear that the animal is driven, and thru desire that it is enticed, it is thru these that the indolent animal is aroused to constant activity; and the continual warfare between all living things compels all things to grow and develop. For man must grow and develop into the Divine likeness and image, that is, he must develop the same character and awaken the same faculties and powers as those of his Creator, and form a like organization. And he is wise, who, perceiving this, makes his growth into the Divine likeness the one object and effort of his life. For not until the Divine Purpose which God has purposed concerning man has been accomplished in man can this world become the realm of joy, of love, of gladness, and intensified consciousness by which man will overcome death, and take the kingdom and the dominion under the whole heaven and reign in righteousness upon the earth. Then shall man "learn war no more," for the days of his struggle will be ended.



THE story of a man's life is that he is born, grows to maturity, reproduces himself, then dies. Is this all of life? It is all of life that the animal knows; and it is all of life that the animal consciousness of man knows. Not until he becomes more than an intelligent animal—more even than an intelligent animal with an ennobling morality; not until he is born into an entirely new state of consciousness—born into the consciousness of a higher state of being—can it be otherwise. "Ye must be born again" if you would enjoy a deathless consciousness in a state where a continued consciousness is desirable.

God and the Universe

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Aug., 1898)

ALL the lower races of mankind have believed in and worshipped the god of creation, the god that is manifested in the life of all living. They have recognized the fact that they were one in spirit with all animate nature—in short, with all law and all force. From this fact came the deification of the most prominent forces that act upon and thru human life. They most devoutly worshipped these gods, and by applying their minds to these forces, laws, principles, whatever we may call them, in nature, they became so thoroly identified with them, that, in those particular directions, they possest greater powers than other men. Thus the various orders of priests originated, supposed to be special favorites of certain gods. From this, again, arose the worship of many gods, and of the images of those gods, or powers, which is still perpetuated in China, Hindustan, and other countries.

The marked distinction between Israel and other nations was that, having a revelation of the God of the universe, they ceased to worship the laws and forces of nature and worshipped the one true Spirit. There was one sentence which elevated Israel above all the nations of the earth, and it was: "Hear, O Israel: YAHVEH our God is one Lord." This turned their attention from the worship of the laws and forces of nature, in their multi-

plicity, to the one Deific Mind and Will. This one thought has ever kept God's Israel high above, and distinct from, all other nations. The Teutonic and Celtic races, the Anglo-Saxons, stand to-day preeminent in the world, as they are based upon that one great central truth. Believing in one God, they have aspired to the highest. For this reason they have ever climbed higher and yet higher in racial development, while those that could see, handle, and know their gods, had nothing beyond themselves toward which to aspire, and, consequently, have not risen, but have descended; for the aspiration toward—if the term is admissible in such connection—the god, or spirit, of the life that animates all nature—vegetation and the whole animal world from the serpent up—is looking backward and downward, reaching out in that direction instead of ever upward and onward toward one Infinite Spirit, as the Anglo-Saxon races have been and are now doing.

During the last few years the spirit of the Orient has begun to permeate the English-speaking people, and it is surprising to what an enormous extent the one great central error to which we refer has found its way into the Western mind. All the so-called advanced thinkers of the day have turned their attention from the God of the universe, the God of Israel, and have begun to worship, first, the god within themselves, and then to recognize the same god as active in all life, from its lowest manifestation up to their own standard. Thus they have entered "The Path" that for centuries the Chinese and the Hindoos have traveled; and a glance at the high eminence to which China and India have climbed by following that path is sufficient to enable any sensible man or woman to determine whether the path leads upward or downward.

"The Path" has easy stepping stones, so that it is not difficult for any and every one to find it in the very beginning of thought. One of the first of these is, that God

and "good" are synonymous terms; and the second one is, that all is God and therefore all is good. When the individual has reached this point he has but one more step to take to be fully in "The Path," and that step is to select, from the multifarious manifestations spread out before him in nature, which "good" is god; or, in other words, all is lawful and good which tends to the gratification of his own desires, whether those desires lead in the direction of the appetites and passions, or whether they be love of power or gain. Many Christian Scientists have already made their decision, and have begun the worship of the god of gold. As soon as the mind is freed from what we would denominate man-worship, or the worship of a God limited to the form of a man, as he appears to the imagination of such a large majority of the Christian world, it is a very natural thing to turn one's attention to the immediate surroundings—that which is most completely in evidence, which is nature and her laws. Thus, as soon as the people's minds are turned from the revelation that was given to Israel—the Bible—they immediately descend to the worship of idols, which to-day are identical with those of any period of the world before or since Israel's time.

The Bible presents to us the God that made the world, yet not as an anthropomorphic god, but as the all-pervading, the all-dominant, and, at the same time, the all-separate (Holy) Spirit. Solomon, when he built the temple, said, "I have built a house for the name of the Lord God of Israel," and he added, "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." These words show how fully Solomon recognized the difference between God, the All-pervading and All-mighty, and his works, the distinction between the house that is builded and the builder.

But space will not permit us further to follow this line of thought; for volumes might be written showing how fully the teachings of all the patriarchs, prophets, of Christ and his disciples, draw the line between the Creator of all things and the created. It is true that the Church itself has no adequate conception of God, but behind all their words there resides the ideal of the one incomprehensible, eternal First Cause. Source of all mind, Fountain of all spirit. We will lay aside argument and effort toward proof of our position, and state briefly, and in accordance with Biblical thought, our idea of the God of the universe.

We do not imagine there was ever a time when there were not as many worlds floating in space as there now are; but these worlds do not stand still; they are growing, becoming more refined—in short, are progressing toward spirit, mind. Countless numbers of these worlds have past beyond that phase of growth in which the vibrations of their light and material substance are slow or coarse enough for our cognition. Nevertheless the one Mind, Spirit, was the producer of all of these as well as of the grosser worlds.

Here we enter a field of thought that none but the Infinite can encompass, but a mere glance reveals the accuracy of the revelation in the first chapters of the Hebrew Bible. "In the beginning God created the heaven and the earth;" and God said, Let there be this, that, or the other creative force to carry forward the purpose, "and it was so." The first and second chapters of Genesis are a complete revelation of his purpose, his objects; and these objects are very perfectly summed up in the words, "Let us make man in our image, after our likeness;" "and God blest them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Thus the machinery was put in motion, the vital current centralized and sent

forth on its mission of carrying forward the work of creation by the generation of a great body of individualized intelligences. The vital currents correlated in the word of creation have been recognized by some of the ancient thinkers as the "*spiritus mundi*," and they have been individualized in the minds of some as the "god of creation." Thus the god of creation was, so to speak, separated from the Creator, even as a servant is separate from his master.

This servant, made for a special work and endowed with functions necessary to carry out that work, is good, in all its parts and characteristics, in view of the prosecution and accomplishment of the purpose for which it was made; but when the object of its existence shall have been achieved, its presence, disposition, and its work will become evil, because a completed work cannot be carried further without destruction to itself. A carpenter planes a board; the act of smoothing it to suit the place for which it was designed is good, but if he continues planing it after his purpose is accomplished, he destroys the board; his work must result in loss, destruction, and, consequently, is evil in view of the design. And so it will be with God's servant, the power of creation.

Jesus was called the son of God, because, in his own individuality, he was the completion of generation; in the case of this one individual, generation had ended its work. The time has now come that those among the masses of humanity who have reached the highest development, instinctively realize that their greatest use is not in generation; and, under such conditions, every act in that direction becomes evil, and a curse to them and to the world. Being ripe for a higher existence, they will be destroyed by the god of generation if they do not conquer its influence over them, and, recognizing the object of their creation, begin the work of regeneration.

In the regeneration the individual life currents—which,

by the way, are the mind currents—must be withdrawn from the god of creation; he must be actually treated as an enemy, and overcome and subordinated. This undertaking was symbolized in Jacob's vision, where he wrestled with God and overcame him. Then Jacob's name (nature) was changed from Jacob, Supplanter, to Israel, Prevailing Prince (Son of God); for the angel said, "As a prince hast thou power with God and with men, and hast prevailed" (Gen. xxxii. 28). The prophets manifested some of this power with God and man, but until the advent of Jesus the Christ none was a complete expression of it; as the prophet said, "he was manifest that he might bring many sons unto God." And whenever the time arrives that the mind powers of a man are sufficiently unfolded to perceive these truths, and sufficient courage and intellectual power is found in the individual to enable him to take the name of God, the "I will be what I will to be," and resolutely to wrestle with the god of creation until the breaking of the eternal day within him, then will he also become a son of God, an heir of all things, a prevailing prince. But this can never be accomplished by those who recognize as their god, their power, the god of creation, the spirit of the mundane. On the contrary, one must, thru the power of mind and love, lay hold, as it were, upon Him who in the beginning sent forth the creative word, and draw the very life substance, the mind and will power, from him and him only; for only by and thru Him who made the creative energies will any be able to conquer those energies and to free themselves from the power of sin and death.

We think that what has been said makes it sufficiently clear that the path that has been trod by all who recognize the spirit of the mundane as their god, leads in a direction exactly opposite to the way marked out by the Christ, who ever pointed to Him who created the forces of nature.

Ingratitude

BY FLORENCE A. COOKE (Natal, S. Africa)

"JESUS said, Were there not ten cleansed? Where are the nine?" Luke xvii. 17.

WHERE are the nine? who in a world
Of untold beauties live,
Who every faculty possess
A loving God could give.
For them, tho lowly, blows the breeze,
Birds sing, flowers bloom, stars shine,
God's glory lights up land and sea,
And yet—Where are the nine?

Where are all they whose actual needs
Have ever been supplied?
Whose homes know comfort such as Christ
Oft to himself denied?
The pangs of hunger and disease
Maybe *they* never know—
Yet from such bounties—day by day
Enjoyed—they silent go.

And where are those whose minds have been
Donated special power
To joy, to struggle, to devise,
To suffer too—one hour
Of a Red-emer's woe to share;
His succor all the Way
To know as very present now—
Yes, brothers, where are they?

For means of knowledge; friendships pure;
For interchange of thought;
For works of truth and intellect;
For boons that are not bought;
For thy Salvation day by day;
For grace to overcome;
One only gives Thee thanks—the least!
The prouder nine are dumb.

Father forgive! if but a day
We suffered self to pine.
When faith would fail at sorrow's touch
Whisper—"Where are the nine?"
All things are ours—and best the Love
That wisely doth withhold
Till, in life's furnace purified,
We shall come forth as gold.

A Few Thoughts of Value

BY HARRIET SCHWARTZ



PERSON starts out in life, and he finds two roads before him. He tries the first, and finds it easy at starting, but as he goes on it grows more difficult, and he finds that he is traveling around in a circle, and finally discovers that he is back at the starting place. He tries the other road. It looks difficult, and the world laughs at him for choosing it. At first he travels with great difficulty, but as he travels on, the road grows easier and easier. The first road leads into Bondage; the latter road leads to Freedom.

IF you are willing to see yourself as you really are, you will know what is hindering your progress, and you will know what weaknesses you have to overcome. Allow people to criticize you and do not feel hurt at their criticism, for it will do you good, but flattery will not. If you are complemented and flattered, you become self-satisfied—self-satisfaction hinders your progress. When you are willing to face facts concerning yourself, even if those facts hurt you, you have made some progress; and until a Truth Student is willing to do this he cannot truthfully call himself a seeker after truth.

Face yourself squarely, and compare yourself with those who are succeeding in life, then find out what is hindering you from making a success. Do not blame others for your errors and failures. You yourself are

causing much of the friction that you feel, for evolution is urging you on but you are putting barriers in the way, because you are not willing to grow, you are unwilling to learn.

WE meet so many persons who are seeking truth from the external. These persons have been searching for years for truth, and yet they are in doubt as much as ever—they are no nearer the goal than when they first started in their search for truth. These persons will tell you that the facts that you have discovered are all theories. To them these facts must remain theories, for we cannot help them until they are willing to study and investigate for themselves. Step by step, they must investigate and prove these facts within themselves—within their own organisms.

THE goal is Freedom, and it has to be earned; no one can give it to you, and if you had all the money in the world you could not buy it. Seeking it as an end will not bring it to you either; it will have to come thru unfoldment and unselfish service.

You must desire progress not for your own advancement, but in order that you may become a help to others. You must learn not to judge by appearances—else you may be deceived. If you have anything in your possession which you now call yours, you must learn that it is yours only as you are a good steward over it. You must learn not to pity yourself—if you pity yourself you will not be able to go on. Remember! Your putting yourself on the altar for service means that you will be tested to see whether or not you are fitted to serve. More is expected of you now and you must constantly watch yourself, to be sure of your motive. It is not always easy to do these things, but in learning to overcome we are gaining in the road to Freedom.

The Attainments

BY H. E. BUTLER

(Reprinted from "The Esoteric" of December, 1898.)

THE idea of attainment is the one thought that occupies the attention of all men and women who have within them anything of the spirit of enterprise and energy which should characterize every one. True, the majority of people seek the attainment of wealth, honor, position, etc.; yet during the last ten years the desire for occult attainment seems to have been spreading with great rapidity. And since the Chinese have been coming to this country in such numbers, the mental atmosphere of the land seems to have become impregnated with the spirit of the Buddhist religion. However, India, being more accessible, more reputable, and also dealing more directly with the principle of magic, has become the avenue thru which we have received these Buddhist doctrines; and thus the Hindu, or Indian religion has been coming to us under many different names and thru various organizations. But when we carefully analyze the groundwork of this religion, we find that it takes us back to the infancy of the race, and that the attainments it has to offer are purely selfish, if not sensuous. Its chief incentive to attainment is either the acquisition of power or an escape from the vicissitudes of an earth life. Such objects are an exact inversion of the true objects of our existence, as taught by the prophets of Israel and by the Lord Christ. Jesus said of his people, "I am come

that they might have life, and that they might have it more abundantly." Again he said, "Whosoever liveth and believeth in me shall never die. Believest thou this?" The whole burden of the Gospel of Christ and that of the true Christian religion is of added and continuous life, while the burden of the Buddhist and Brahman religions is self-abnegation, and shall we not say, self-effacement, self-destruction?

We know that in its blindness the Church has built around the doctrine of the immortality of the body—so emphatically taught by our Lord—such a mass of rubbish, that the real meanings of the Scriptures relative to this important subject are perverted and entirely covered up. But if there is one thing more evident than another in the teachings of the New Testament and of the Old as well, it is not only a continuation of life in the body, but that it is a life filled with joy, peace, and the fullness of all things that make existence worth retaining. From earliest Biblical record down to the last great teacher of Nazareth, accounts come to us of men who had power over death—not some imaginary death, but death as we know it, the dissolution of the physical body. We read of the translation of Enoch, Elijah, and of Christ, and Josephus tells us that Moses was translated.

But altho these things are regarded by some as allegorical or as fables, yet the fact remains that the teaching of Jesus is that of added and more desirable life in contradistinction to the exactly opposite doctrine of the Buddhist religion; and not only is Buddhism being taught as a means of attainment, but a great number of so-called occult societies are springing up amongst us in which are found reflections of the Buddhistic faith. However, it is not our desire to condemn but to hold the true light, that all who have the inclination may find the path that will lead them back to unity with God, the Creator of all things.

This THE ESOTERIC has striven to do during the eleven years of its work; and the seven years of the Fraternity's existence have given us repeated and continuous confirmation of the fact that only those will attain the high goal who have deep down within the soul-consciousness a love to God and an earnest desire to know and to do his will. Unless this is the governing feature of one's life and the impetus to all action, sooner or later they leave the Fraternity, turn their backs upon the methods, and either go in pursuit of magic powers by means of psychic studies and drills in their various phases, or plunge down into the self-destruction of sensuality.

A certain spirit of devotion found among the people of the Church seems to lay the foundation of true soul-growth and attainment. The principle expressed by the phrase "love to God"—a favorite expression of the Church people—seems to be born in the individual. It is a spirit of self-consecration, in which, to use the language of the Church, one lays himself upon the altar as a willing sacrifice to be used by the Spirit of God. Perhaps the condition indicated by this symbolic language would be more acceptably described as being earnest desire, prayer, and a quality of self-sacrifice, which causes the individual to seek the highest morality, to so live as to have the consciousness in his own soul that he pleases God and that he is accepted of him.

There are thousands of people in the churches who have reached this condition, and when, thru right living, one has obtained this consciousness within himself, that he is doing the things that please God, he will know what it is to have the guidance of the Spirit. If by word or act such a one places himself out of harmony with the Divine purpose,—with the true methods of his own growth and attainments—he finds within himself something that immediately checks him and makes him conscious that

he has erred. This the Church calls conscience, but this matter of conscience is so little understood by her, that her teachings in relation thereto are perverted and in many instances have become a source of error.

From past experience we are prepared to say that no one can have this inner monitor, this spiritual guidance, this so-called conscience, but those who have dedicated their lives to God, and who are daily and hourly guarding their thoughts, their words, and their deeds, who are carefully watching that they do nothing that is not in harmony with the Spirit of God. They must absolutely obey that inner impulse to do or not to do, for the slightest deviation from perfect obedience will silence it as a mentor. When this conscious junction of the inner consciousness of man with the Spirit of God is obtained and maintained, the individual may safely believe that he has the guidance of the Spirit. One of our modern authors has likened it to a little bird given to the neophyte, which he carries in his bosom, and which constantly warns and guides him.

The one who desires this guidance must know that it can be obtained only by a most careful and righteous life. When this foundation is laid, the individual is perfectly safe in following the guidance; but without it there is no guidance worthy of the name. There are many who heartily enter into what they term a spirit of devotion (when analyzed it is but the spirit of emotion), and who thereby obtain what they believe to be a guidance, and so it is, but many times it is the guidance of some low or sensuous influence which leads men and women to the most absurd and even vicious acts. Under the impulse of this emotional guidance a man slew his son a few years ago, believing that he was called to do as Abraham did. This matter of guidance is marked by a line sharply drawn; for unless the individual is entirely unselfish, pure in heart, desire, and motive, with high and holy aspira-

tions, and in an attitude of perfect self-surrender to God, that which in the Bible is called "devils" will come as guide and instructor, in place of the Spirit of God.

We repeat, in order to obtain this consciousness the most careful living must obtain in every department of one's thought and action. This is the only foundation that can be laid by any man or woman for the attainment of the highest goal of human desire; it is the corner stone of the doctrine of Christ. And we are prepared to say that any individual, no matter what his sphere of life, or to what church he belongs, or whether he belongs to any church, who seeks, finds, and constantly lives in, this conscious unity with the Spirit,—that such a one need not be anxious as to where that Spirit may lead him; for if it is the Spirit of God with whom he has found unity, he will be led into harmony with the Divine purpose for which the world was made, led into loving unity and harmony with the sons of God; he will possess the Holy Ghost, the Comforter, that will lead him into all truth.

We know that of such the gathering of Esoteric people will be composed, for by following such a guidance and method of life, all the truths of Esoteric doctrine were revealed; and we know that when those who have come thru and by thus following the guidance of the Spirit of the Highest, are gathered together, there will be one continuous revelation of wondrous knowledge relative to God and the world of cause. It is by a life based upon such a foundation that the fullness of the light of truth and the will of God is to be revealed upon earth. By thus following the guidance of the Spirit and maintaining continuously active a desire to know the truth, the promise of the Lord Christ will be fulfilled, who said, "I have yet many things to say unto you, but ye cannot bear them now." The time *has* come when many things are being revealed to the faithful. May the God of peace make you wise to your redemption.

The Scientific Christian

BY CHRISTIAN L. WEAVER

"Buy the truth, and sell it not." Prov. xxiii. 23.

✻✻✻✻✻ It is not the purpose of this article to discuss
✻ I ✻ something about the scientific Christian,
✻ ✻ ✻ and scientific Christianity. We are aware
✻✻✻✻✻ of the fact that Science is a bugaboo to a
great many minds, especially to the mind of the nominal
Christian. Let us look into this matter a little, and see
if we are not justified in using the term, "scientific
Christian."

Is not God a Scientist? We attribute to Him omniscience (omni-science). The appellation is correct. The lexicologists define the word "science" to mean, "knowledge systematized, truth ascertained," etc. God is the Master Scientist, and our term, "scientific Christian," is not erroneous. We are within the bounds of reason. "Which of you convicteth me of sin [error]?" No accusation of sin could be sustained against the Christ. And the only accusation written by Pilate was: "King of the Jews." Paul says in Romans: "Who shall lay anything to the charge of God's elect?" The writer of Genesis says, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." So we see that there is a scientific God overlooking and ruling with the utmost precision, the whole universe; while all the stars sing harmoniously together, and "the heavens declare the glory of God," and "there is no speech nor language where their voice is not heard."

We speak of the "exact sciences," and are proud of them, for our well-being depends on them. We find that we are living in a scientific world. If it were not so, we would be in a world of darkness. "I am come a light in-

to the world." "The light hath shined in the darkness." Men are walking in the light, and are "a light unto the world." Hence, we have the "scientific Christian." "Sanctify them thru thy truth: thy word is truth."

A scientific Christian, then, is a Christ-man, an atman; a man who has not simply accepted the atonement made by Christ, but one who has made at-one-ment for himself; one who is in union with God, an "heir and joint-heir with Jesus the Christ." He is a regenerated man: "Ye must be born again"—born from above. He is a holy man: "Be ye holy, for I am holy." To quote Ali Nomad: "Many, very many, on earth to-day, are living so close to the borderland of the new birth that they catch fleeting glimpses of the longed-for freedom, but the full import of its meaning does not dawn. There is yet another veil, however thin, between them and the light."

But how to become a scientific Christian is the important question. It is all summed up in the one word, "regeneration." We must get the idea firmly established in our minds that there must of *necessity* be a regeneration. Would you attain the blessing? Then get the fundamental principles by heart. You must recognize the fact that there is a God, and that you are an immortal soul, independent of the body; and that God is mind; and that you are mind. This being true, God can and will, instil his thoughts and will into your mind, under certain conditions. The fulfilling of these conditions depend on you. Your mind must be free from prejudice. The old self must be killed, in order that God may speak to the real self, the inner self, the naked soul. You must turn from—repent, if you please—the *old* things that have bound you as fetters so that you could not rise. "Go, sweep out the chambers of your heart, make it ready to be the dwelling-place of the Beloved."

You must seek to know the whole truth, regardless of

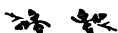
what it may lead you away from or of what it may lead you to. "Son, give me thine heart." Whenever you can heartily seek the truth for truth's sake, you will find yourself on the royal road to attainment. Then the Holy Spirit will "lead you into all truth." There must be such a yearning for truth that one can not be put off. Let Sri Ramakrishna illustrate this: "My son, suppose there is a bag of gold in yonder room, and a robber in the next room. Do you think that robber can sleep? He cannot. His mind will be always thinking how he can enter that room and obtain possession of that gold. Do you think, then, that a man, firmly persuaded that there is a reality behind all these appearances, that there is a God, that there is One who never dies, One who is Infinite Bliss—a bliss compared with which these pleasures of the senses are simply playthings—can rest contented without struggling to attain it? No, he will become mad with longing." Is the effort too great? Is not the reward worth the effort? "Sit down and count the cost," for "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "He that hath ears to hear, let him hear."

Behold the risen Christ in the Holy Spirit! Find him in your own soul, "Christ in you the hope of glory." I see you on the royal road, the scientific road; you have left Bunyan's "City of Destruction;" you are on the way to the "Celestial City," "eternal in the heavens," that shall be manifest in "this life," and in your life. But do not lose your Bible like Bunyan's "Christian" lost his roll. For the Bible "is given by inspiration of the Holy Ghost, and is profitable." The same power that inspired the Bible will inspire you, until there will be no more paradoxes. "Stand still and see the salvation of God;" then proceed, with a determination to go all the way and receive all that God has in store for you. The way may be

a "narrow" one; for it is just as narrow and just as broad as that laid down for the science of Mathematics—there is addition, subtraction, multiplication, and division. Note what Peter has to say about addition in II Peter i. 5-7. Addition of the Christian graces amounts to a growth—"the word of God grew and multiplied" (Acts xii. 24). It will grow and multiply in you if you will subtract "the works of the flesh" (Gal. v. 19-21), and add "the fruit of the Spirit" (Gal. v. 22, 23). There must necessarily be division. "The father shall be divided against the son, and the son against the father." We must cut off our "right hand" if it hinders us. We must also "rightly divide the word of God." This "rightly dividing the word" is the work of the Holy Spirit that inspired the writing of the Scriptures.

The Holy Spirit will make of you a "lively stone," and build you into "a spiritual house" (I Peter ii. 5). "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Thus will you become a veritable scientific Christian.

"The grace of God that bringeth salvation," "be with you, make you perfect, stablish, strengthen, settle you."



Esoteric Education

BY EDITH V. CRANDELL

★★★★★T is discerned by the light of cosmic truth
 ★ I ★ that all things work toward a norm, a stand-
 ★ ★ ★ ★ ★ ard, a goal. There are laws of being, there-
 ★ ★ ★ ★ ★ fore, which if understood and applied, will
 ★ ★ ★ ★ ★ help us toward the goal of human happi-
 ness and moral perfection, will help us to know things as

they are in reality. And the knowledge of these laws, if put into use, gives us the power to pass from thralldom to liberation. But such progress may be facilitated or retarded according to the measure in which the laws are understood and applied. Action in accordance with these laws, the knowledge of which is the priceless gift of Esoteric education, means increased power to understand the hidden side of Nature, and a greater degree of liberation with each step taken. True, a person lacking this knowledge, may yet unconsciously move toward the goal, simply because he acts in compliance with laws, the existence of which he is himself ignorant. This is because of the fact that the laws of being, the laws of cause and effect, exist whether discerned or not, and their working out is exactly the same in both cases. But how much greater are the possibilities of progress, where knowledge has replaced ignorance. And since knowledge in all other departments of life has proved so advantageous, what may we not expect of knowledge in this direction?

The great aim to become free from the corrupting influence of moral imperfections, and to attain the state of truly God-like men, having dominion over all Nature, is unanimously agreed to be the highest goal toward which we can strive. But the reverse, where nature has dominion over man, as is the case in the world at the present time, may indeed be said to be the root of all social evils, of to-day and thruout the past ages. When this is fully realized it will be seen that Esoteric education fills a present day need which nothing else can fill; and it will play an important part in the exigencies of the great world era now rapidly approaching.

The nature of Esoteric knowledge is of that kind known as psychical rather than physical. The laws which govern the mental and psychic realms are as certain and unalterable as those which govern the physical world; and

both are but different aspects of the same. "As above, so below."

In the light of truth we see natural laws extended to the mental and psychic domains, or, more exactly speaking, we perceive their operation in this sphere, and thereby dispose of the idea of the supernatural, which has only a hypothetical existence. There is no evidence of supernatural agencies working independently of or in conflict with the natural laws of the universe. The so-called "supernatural" is governed by certain natural laws of which we are perhaps ignorant. Since we know that it is possible to come to understand laws in that province as yet claimed by the supernatural, it is evident that a great possibility lies ahead on the path of Esoteric knowledge, as has been the case with Natural science.

It is peculiarly the import of Esoteric education to lead to enlightenment of the highest degree, which will carry with it the ability to recognize the root parts of being, as they exist on the cause side of nature, completely hidden from our physical sight, thru which we behold only effects.

Everything within the scope of natural law is subject to proof; and therefore any one wishing to demonstrate for himself the truth of the Esoteric teachings may do so by entering upon the quest, with singleness and intensity of purpose, the first step being the recognition of the Messiah and the application of his teachings.

One may dispute this by saying that ordinary, natural laws are demonstrable to any one who may care to investigate, whereas here we have only the dicta of a professedly enlightened system of philosophy, or whatever we may care to call it. It is needless to point out that such is not the case. The recognition of laws even if they be demonstrable to the physical senses demands of the investigator that he be possess of some knowledge of the circumstances and nature of their operation.

What may be proved to the satisfaction of the scientist would be no proof to the plain man in the street. So it is with the Esoteric teachings—it is a question merely of investigation and discovery for oneself. For those who would do this the Christ pointed out the way, which he found by the test of experience to be the only sure and infallible way, and which he called the “Narrow Way” leading unto life.

Viewed from the Esoteric standpoint life is no longer a hopeless thing but a wonderful gift, which each man may shape as he will. He may ruin his life, or make of it a beautiful thing, not perfect yet, but on the way to perfection. Man should be master of himself and of his fate. He holds the key to the mystery of life; and if he only wills to he can reach the highest goal of human attainment and be perfect, even as Christ himself is perfect, with whom he is promised joint-heirship in the Heavenly Estate.



Letters

Lowell, Arizona. Feb. 27, 1919.

Esoteric Pub. Co.

Dear Friends:

The book, O. and B. Journal, reached me in good condition, and I can say that I am very much interested in it. Now, friends, the inclosed order for \$5.00 is for the following books: One copy of Revised Esoteric, volume I; and the remainder send in “Practical Methods to Insure Success” by H. E. Butler, for I want to get busy.

People with whom I get acquainted, sometimes ask me, Mr. G—, how is it that you are so active for a man

of your age? (I was born in 1853.) So if I have my friend, "Practical Methods" with me, I say to them, "Live according to the teachings in this book and you can be healthy too." I am inclined to think that I am a stronger and healthier man to-day than at any previous period of my life. I cannot say truthfully that I have accomplished the full Esoteric teachings yet, but I have accomplished wonders in mastering the lower self, for several years. The knowledge gained from Brother Butler's writings, such as Solar Biology, showing lunar and planetary positions and transits in the signs, has helped me to protect myself.

With best wishes to all,

Your friend,

J. J. G——.

New Haven, British Honduras. March 3, 1919.
Esoteric Publishing Co.

Dear Friends:

I have received your letter saying that you have received the names I sent to you. I cannot find words to express the great benefit I have received since taking up the Esoteric teachings. I have added two inches to my height. My head has developed considerably in size since taking up the teachings, and I can understand the Bible a thousand times better than I could before. I have received great benefit physically, mentally, and spiritually.

I am sending a few more names for you to send advertising matter to. All is well with me at present.

I remain,

Yours truly,

B. M——.

Battle Creek, Mich. Feb. 4, 1919.

Esoteric Pub. Co.

Dear Friends:

Your letter was duly received, and as you say, our slow progress in the spiritual life should spur us to double our effort in that direction. The present unrest and trouble in the business world also should lead us to cling closer to God as our place of refuge.

My work is so irregular that I can hardly have a set time for devotion. For instance, yesterday I was told to go into the Massage Dept. again, and remain there steadily; that was at noon, and before quitting time I was asked to go to nursing a patient at nights. So I worked all day yesterday, last night, and until 2 p. m. today, and will be on during nights as long as needed. I consent to do this way because I consider every call an opportunity; and generally find it to be so. That is, an opportunity to serve in some way, either to do the thing that is needed to be done, or to point the way by giving needed knowledge, or to give hope and inspiration where it is lacking. Some years ago I decided to enter every open door; that is, if called on to take part in any way, or to lead in any meeting, to accept, feeling that God is calling me to work. So, if I am asked to do extra work here, I generally find that I can serve acceptably; and sometimes it is very apparent that I am peculiarly the man for the case.

Enclosed find \$11.00, my contribution to the Work. With best wishes to you all.*

Sincerely,

T. T—.

*Mr. T— has for many years been a valuable co worker in the Esoteric Work, and during his years in the Battle Creek Sanitarium he has found the opportunity to distribute hundreds of copies of "Practical Methods."--Ed.

Briefs

THAT which is truth is truth at all times. But that which is true for one person is not necessarily true for another person. And this is because of the difference in the persons. It would be unwise to say to a body of persons, "You should restrain yourselves in eating and drinking; do not eat or drink anything that will at all stimulate the body, or stimulate the appetite; for while this is very good advice for many persons, yet it would be very bad advice to give to some. There are those with strong, vital bodies, who keep their bodies stimulated in every way, and to whom such advice, if followed, would be of benefit; yet there are also others who, lacking strength and vitality, need to encourage the appetite, and to seek such food and drink as will give more life and energy to the body.

The same course of action is not good for all alike. The object of eating and drinking is, or should be, to nourish the body and to fit it for the work it has to do. Therefore, those things which accomplish this result are good, while those things which tend to defeat this result are bad. That which is true regarding the appetite is also true regarding all other things. The vital point to be considered is the result that is desired. That which does good is good; that which does evil is evil.

HAVE a truth that you are living in accordance with—
a truth, *some* truth. It will give you an object in life—

something to accomplish, something to strive toward, something to grow to. Do not drift on the voyage of life, but travel.

A knowledge of many truths is of no value to any one unless those truths are being lived. A knowledge of but one truth which one lives in accordance with, is of great value. Some persons spend their time in reading, and in hearing and talking about, many truths, but seem to remain all their lives just as they began. It is like one who eats a great deal of food yet is not nourished thereby. One can have a mental dyspepsia as well as a physical dyspepsia. Those who all the time are seeking the truth but never finding it have mental dyspepsia; for just as a person who eats plenty of food but who does not assimilate his food is not nourished, so one who reads or hears much truth but who does not practise those truths is not benefited thereby.

THE one great virtue in life is the faithful striving for self-culture. Not that "kultur" which because of pride despises others and seeks to dominate them—not even that culture of a refinement of manners which because of her sex, treats the female with greater regardfulness and respect than the male; but the culture of a perfect and upright manhood, a perfect and upright womanhood. True culture manifests in one in making that one a valuable addition to the family, to the neighborhood, and to humanity.

True culture in man, or the development toward perfection, measures his value to humanity in his sphere of action, be that sphere broad or narrow. For culture means the cultivation of virtues, especially those virtues which make one in every way a more desirable citizen.

A person of true culture respects character and not sex.

Respects, mark you, his own character. The Bible speaks of the virtuous man as one "who sweareth to his own hurt and changeth not." In fact, he is one whose regard for his own word is such that he will keep it, even tho it causes material loss to do so. It is the attitude, "I have given my word, and I will abide by it."



Editorial

At last! We call attention to the fact that we have finally paid our debt, by adding four pages of reading matter to this issue of BIBLE REVIEW—these are the last four of the eight pages omitted from the Oct.-Nov. 1918 issue.

We wish to take this opportunity to thank the friends of the Work for their kind patience and good-will during our various unavoidable delays for some time past. When this issue of BIBLE REVIEW leaves the office we will be again even with our book orders, for the first time in many months. This now gives us the opportunity to turn to our printing and other work which has been waiting for some time.



EDITORIAL NOTICE

WE have an order for a copy of volume X of THE ESOTERIC. The person who wishes this volume has offered \$3.00 for it. So, if any reader has a copy in good condition, who does not object to part with it, if you will please send it to us we will mail you a check for \$3.00.

Time of Cusp Transits.				
Washington, D. C., U. S. A. May, 1919.				
Body	Enters	On day	h.	m.
☾	♈	1	9	53 a. m.
"	♊	3	10	44 a. m.
"	♈	5	2	31 p. m.
"	♊	7	9	54 p. m.
"	♈	10	8	25 a. m.
"	♊	12	8	50 p. m.
"	♈	15	9	46 a. m.
"	♊	17	9	58 p. m.
"	♈	20	8	15 a. m.
"	♊	22	3	36 p. m.
"	♈	24	7	39 p. m.
"	♊	26	8	55 p. m.
"	♈	28	8	45 p. m.
"	♊	30	8	58 p. m.
☼	♈	21	10	31 p. m.
♂	♈	31	7	0 a. m.
♀	♈	11	1	55 a. m.
"	♈	29	1	32 p. m.
♂	♊	2	9	18 p. m.
"	♈	13	0	41 a. m.
"	♊	21	1	41 p. m.
"	♈	28	11	59 a. m.
On May 1st.				
♈	is in	♈	20°	40' 19"
♊	" "	♈	27	32 48
♈	" "	♈	28	28 45

Time of Cusp Transits					
Washington, D. C., U. S. A. June, 1919.					
Body	Enters	On			
		day	h.	m.	
☾	♈	1	11	20	p. m.
"	♏	4	5	11	a. m.
"	♎	6	2	51	p. m.
"	♌	9	3	8	a. m.
"	♍	11	4	4	p. m.
"	♐	14	3	56	a. m.
"	♑	16	1	50	p. m.
"	♒	18	9	23	p. m.
"	♓	21	2	29	a. m.
"	♊	23	5	21	a. m.
"	♋	25	6	34	a. m.
"	♉	27	7	21	a. m.
"	♈	29	9	17	a. m.
☼	♈	22	6	46	a. m.
♀	♏	17	3	52	a. m.
♂	♌	3	5	39	a. m.
"	♍	8	6	13	a. m.
"	♐	13	0	38	a. m.
"	♑	17	11	14	p. m.
"	♒	23	1	30	p. m.
"	♓	30	8	31	a. m.
On June 1st					
♂	is in	♍	0°	32	8"
♂	" "	♐	23	13	12
♂	" "	♑	28	39	16
♂	" "	♒	28	48	47

BIBLE REVIEW

VOL. XVI

JUNE-JULY 1919

No. 8

Love, Human and Divine

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Feb., 1892)

 HE beloved disciple, John, in his letter, said: "God is love and he that dwelleth in love dwelleth in God and God in him." Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This presents to the ordinary mind a paradox. Was the beloved disciple contradicting his Master?—for his whole theme was love; so much so, that some have even claimed he was a woman disguised as a man; which of course is due to the imagination of the ignorant, not knowing the soul of regenerate man: "Love is the fulfilling of the law." This apparent contradiction is only because of the lack of knowledge and understanding of the great principles of nature which were under consideration by these great souls. When we consider the principle of love from its source, and trace it thru creative law, we see wherein both of these were correct in their statements.

The words of the Master, Jesus, were more directly practical—or in other words, came more directly home to the people where they were, and are now in fact—than the words of his disciple. Herein we should learn a lesson—that the greater and more masterly the mind, the simpler and more practical are the ideas expressed by it; as we will see when we have considered the relation of the words of each of these authors. First, we will consider the words of Jesus, in their minutiae.

The word "hate," thru years of alliance with the idea of a malicious, destructive hatred, has become to us wholly related to the work of evil-doers; and because of that, many have even censured Jesus for using this word. This word "hate" comes from the Greek word "*miseo*," from which comes our word *mist*, in the sense of missing or failing to accomplish,—also *misanthropic*—which merely carries the idea of failing to please.

There are two principles in nature which are brought out by these two words, "love" and "hate." Love in its varied forms of use, as applied to things of the palate, and things which please the eye, the senses, and the mind, has relation to something which we wish to draw to us, to sense, and to incorporate in us. Hate relates to something which fails to please, which we do not wish to possess and which we push away, repel; but in its original sense it has none of the embodied ideas of malice or destructiveness.

This greatly modifies the common understanding of the words of the Master, making them to mean simply, "Unless you repel all these, for the sake of the Gospel, you cannot be my follower," implying that *he* had done so (had repelled all these), which is a thought not commonly accepted. Now, if Jesus was, as we believe, at least a great and wise master, his teachings were of his Father's laws, commonly called natural law. Therefore we should

look in them and their methods to find the cause and the necessity of such teachings,* where it will be seen that there are two primate principles in nature (male and female). The male is positive, executive, and projective. The female is negative, concentrative, restrictive. In creation (generation) the feminine principle lays hold on the germ of the masculine, clothes it and binds it within the limits of the house in which she confines it, and forces the paternal life to organize for itself a little world (a body) in which to live and over which to dominate—all within the confines of the house (body) which she has molded. Thus, the little son of God, or germ of Divinity, is confined within the wall that she has put up around it so that it can know what is outside of its own little world only by means of the five windows (senses). Thus it is insulated from all else and is forced to remain there and to grow from the substance that it gathers from without, until it is large enough (a mature soul) to know and to understand all the laws of its own nature, and to perceive thereby whence it derived those principles. Now, like the chicken in the shell, it has to break the band that binds it before it can get out into the broad realm of the universe from which its primates were drawn.

This binding and limiting power is none other than personal love in all its forms of manifestation, and must be broken and thrown off before the son of God (the soul) can be born into its Father's kingdom, that is, before it can be freed from the limitations drawn around it by negation (to deny), denying the soul's right to become a part of all that is, conscious of the same, and a co-worker with its Father (God).

The above is obviously an essential condition to the

*This has been quite thoroly discust in Seven Creative Principles, in discussing the fourth point of the Star.—Lesson V.

child state of existence. A child cannot go into the field to labor, and handle the many dangerous tools, until it has first a controlling power over its own body, and has experience as to the utility of those tools. Up to that time the mother holds the child under her own care; but when it becomes a man, it breaks the binding and restraining influence of its mother—repels (hates) it, and goes out into the world to do its manly work. The soul must have these bands and limitations in order that it may gather to itself material to build an organism and to centralize a consciousness made out of immortal and inseparable essences, so that when it is freed from these confines it will have within itself the capacity for perpetuating its ego. Jesus said, "As the Father hath life in himself; so hath he given to the son to have life in himself." This state is attained thru regeneration, while the primate is attained thru generation; or in other words, the first conditions are the requisites of generation, and the second condition can obtain only thru regeneration.

Jesus, in the chapter under consideration, was speaking to those under the power of generation, telling them how to free themselves from its binding and limiting influence, which was necessary for them to do in order to get where he was (to follow him). The love that belongs to the generation was expressed in his enumeration of the family loves. We all know how, when a true affection springs up between a man and a woman, they revolve around each other, forming about themselves a sphere, which shuts out, or excludes, all others. The more perfectly satisfied they are with each other the more exclusive and limited, and therefore selfish, is their love. It seems to fill every want in their nature. They have no use for the outer world, except as they can make it serve them by furnishing the needs and the luxuries to gratify mind and body. To what enormous extremes will the

man go to obtain all these things for *my* wife, and *my* family. Herein is planted that most tenacious seed which grows so rapidly, and becomes a tree whose fruits are selfishness, lustings, rebellion against laws, wars among men, and murders one of another—in short, nearly all the baneful vices which curse our fair earth. True it is that while that love is pure and harmonious, many virtues spring from it—as well as many vices. But alas! the Serpent (sex passion) dwells in that Eden, and he soon deceives the woman; and she finds after having partaken of the forbidden fruit (sensual indulgence) that she has been driven out of the ideal Eden, and that the man has been driven out with her. When he finds that he has lost the beautiful paradise he thought he had, and, to his sorrow, that he must earn his bread by the sweat of his brow and dwell in a cold, loveless, lifeless world (having lost the ideal Eden), he plunges blindly into labor, and into struggles with his fellow-man.

All his mental consciousness remains limited to that narrow sphere in which he was bound by love, and makes him incapable of knowing anything beyond it. Having been deceived thru its not proving to be what he expected, the ground is fertile for the enemy to sow tares and to cut off from the tree those branches the fruits of which were virtues, and in their place to engraft branches which will bring forth fruits, all the additional vices of which the human mind is capable. The love of *my* father, *my* mother, and *my* relatives, simply because they are mine, is altogether selfish and limiting, and therefore belongs to this baneful tree, even while this beautiful Eden of love exists between the man and the woman; for they being wholly satisfied with their conditions, feel that they not only have no need of the rest of the world, but no need of God, heaven, or the spirit world. Thus a new shell is formed around the family relation, which takes

in only that portion of the world belonging to themselves, and makes it the limit of their consciousness, shutting out all the light of heaven, and cutting off all sympathy with the rest of the world.

Now, we think it is clearly evident to any mind why it was that Jesus (after he had, thru his masterly powers, created bread enough out of a few little biscuits and two fishes to feed five thousand people, and they having seen the miracle and eaten of the loaves, were disposed to follow him [physically], being prompted by love of the wonderful, he, knowing what prompted their actions, and seeing the multitude following him,) turned about and exclaimed loud enough to be heard by the five thousand following him, "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Imagine their surprise, that he, whom they were ready to worship as a God, because of physical benefits they had obtained for a time, should make such an abrupt and astounding declaration to them. He evidently did not want such a following, therefore he shocked them upon the points of greatest sensitiveness. For he knew that none could follow him (mentally and spiritually) except those that were capable of knowing the truth, and thru a practical use of it were able to free themselves from the binding and self-destroying influence of "the law of sin and death."

While this condition of generation is not a sin while the soul is but a child, because it is necessary and is all the soul is capable of while a child, (See I Cor. xiii. 11: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.") yet, when the soul has developed high enough to become a man (a conscious son of God), it is a sin in view of the law of perpetuity (immortality),

for then all these childish conditions must be conquered (overcome). Herein lies the arena of struggle, which was evidently seen and its nature pointed out by the Master—Matt. x. 34-36: "Think not that I am come to send peace on earth: I am not come to send peace, put a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." For as soon as the father, mother, wife, children, brethren, etc., perceive that a man is entering the new life, and is breaking away from their binding and restraining influence over him, and really loves God and His people more than he loves them, it arouses all their jealousy and hatred toward the work and line of thought he has adopted. To their manner of thought and feeling he has become either insane or iniquitous, therefore their love prompts them to the most strenuous efforts to bring him back to his former condition. Strangers, not having a personal interest in him, care little or nothing about it, and allow him to go his own way. In fact, they are the ones who are the most apt to listen to his reasonings and accept from him teachings of the higher sphere of life which he has adopted, while the ones that love him, feeling that he has gone astray from his original path, will do all they can to hinder, not only him, but others, striving to dissuade them from accepting his teachings. This they will do, thinking that they are verily "doing God service." Thus the one who has started for the higher realm of existence, in order to continue, must hate, or repel, the ones that love him most, because they, thru love, would bind him to the old. For this reason it is made evident that a man who starts for the higher attainments must make up his mind to press forward, even to the sacrifice of all that he loves, hopes for, or desires in this world, and of

all those who love him, and follow Jesus. The prophet says of him: "I have trodden the winepress alone; and of the people there was none with me;" so it will be for every soul that makes the exit from the confines of the world of sin, and consequent death, to a world of righteousness (in view of the law of God's nature) and immortality—in short, a person must die to all "earth, earthly," as completely as if he had laid down the mortal body and taken his departure to another world, leaving all behind him. Were this all, it would be comparatively easy of accomplishment, but he must die and leave all and yet remain with them all, and stand among the inhabitants of earth in the attitude of a stranger sent by God from another world to "save his people from their sins;" not my wife, my children, or my relations, but all the sons of earth alike.

All personal loves having been crucified he must reach the point where Jesus stood when "They said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Thus they who follow Jesus ignore all human love that is merely human, and their love sphere is broadened until it takes in all those who do the will of God. Thus their love sphere, or sphere of action, begins to draw together and build for itself another body. Paul says, "Behold, a body hast thou prepared me;" "For all the sons of God are members of one body, and members in particular." When a person begins thus to draw himself out of the old and decaying body of the race, he is forced to cultivate a hatred, that is, a withdrawal of his loves from that body, and to place his love upon the work which he has adopted;

namely, the educating, gathering and building together of that "holy temple"—a body of prepared souls, "whose lives are hid with Christ in God;" who are, as it were, cut off from the wild olive tree and grafted into the vine. Jesus said, "I am the true vine;" and as all the branches of the vine live from the same sap or blood, so this body will live from the life of God, will feel the pulsations of his great soul, will think the thoughts of his great mind, and will act under the power of his boundless will: thus they will do and accomplish his purpose. And there will be fulfilled the prophecy of the angel to John: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

It was for this grand ultimate that the world was made. And this has been the theme of all the true prophets and seers from the beginning of the world down to the present time. But alas! who among the hundreds of millions of the inhabitants of our earth is able or willing to take his life, as with his own hand, out from this world, and place it in the right hand of God's power to be used by Him according to His own good pleasure; not knowing what that pleasure may be, not foreseeing the dark pathway, the sorrows, the persecutions, or any of the many difficulties thru which he may be led. This is the trial of man's faith.

Who is able to have this chi'd-like and confiding faith in God? This broader sphere of loving confidence in God, and devotion to his people, is the love about which the beloved disciple, John, was speaking. For truly God loves all his creatures. Therefore they that are in God dwell in love, for God is love, and love is the source of all life. And the fountain that supports all mind, and God, is not only love but also wisdom, knowledge, and understanding, and they that are in God will possess all these.

We have asked the question, "Who has this confiding faith in God?" Many will answer this by asking another question: How can I get that faith, must I believe blindly? No! that would not be faith. You must first have the substance upon which to base such a faith, an evidence that would convince your intelligence. This is a thing to be attained, and it can be attained only thru the methods laid down for attainments, which we have been trying to present to the world thru this magazine. The steps to this ultimate are these:

First, thru self-control, and the regenerate life, you experience the advantages promised. By perseverance in the same direction, God, or nature, whichever you please to call it, has so constituted you that the vital spark within you, which is a part of his own great nature, will finally, of its own accord, make itself consciously known to your intellect. Then you will perceive without a doubt that all you are, or ever will be, is of God. Then you will perceive also, that all that is worthy of your love or confidence is of His great and higher self, of whose being your soul will awaken to a perfect cognizance. Then the inner consciousness (the soul) will, like the child whose father has been long away, reach out its tiny arms and exclaim, My Father! Thus will all the beautiful children of the Heavenly Father nestle in the great bosom of his love, living and rejoicing in the conscious fulness and power of his great mind.



THE Regeneration is attained by those who WILL to attain it—by the effort of the will in the unceasing application of practical methods.

Maranatha .

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

HE capture of Jerusalem and the wresting of the Holy Land from the Turk has aroused among all classes of Christians, enormous interest in the near-coming of the Lord, of which this occurrence is the principal sign.

This revival of interest has made manifest the great confusion of thought which exists on this momentous subject. The believer who attempts a study of the Bible on this subject *de novo* finds himself landed in a morass of apparent contradiction.

The reason for this is similar to that which caused the Jews to reject Jesus as the Messiah. The promises of deliverance from oppression and the establishment of Israel as the Chief of the Nations loomed so large before them that it blinded their eyes to the prophecies anent the sufferings of Christ. So that tho they were fulfilled in Jesus, they saw no beauty in him that they should desire him, but he was to them a root out of dry ground. "He came unto his own, and they that were his own received him not." Not knowing the Scriptures they fulfilled them in condemning him. Before his coming, however, the Rabbis had discerned that there were two distinct lines of prophecy; one about a Messiah who should be despised and rejected, and another about one who should be exalted to reign over all the earth. So imprest were they with this fact that they actually predicated two Messiahs: "Two are thy Messiahs, O Israel! the son of Ephraim who shall come in humble and lowly guise, and the Son

of David," of whose kingdom there shall be no end.

The real explanation as we now know is that there were two comings of the same Messiah. So now, even in regard to the Second Coming we have two lines of prophecy with incidents entirely variant. What we thought referred to one event of momentary duration, we now know to extend over some years, comprehending a period of Great Tribulation, unparalleled heretofore and thereafter. The opening and closing events of this Period may be distinguished as the coming of the Lord *for* his saints, when they will be caught up to meet him; and his subsequent apocalypse as described in Zechariah xiv. 3-5: "When the everlasting God comes with all his saints" "his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east."

In the New Testament these phases may be distinguished as the coming of the Lord as the Head of the Body, and his subsequent appearing as the Son of Man in judgment.

1. THE PAROUSIA

THE RIGHTEOUS TAKEN

(a) The dead in Christ raised and the living changed and "caught up" to be forever with the Lord.

I Thes. iv. 13-18; Phil.

iii. 20; I Cor. xv. 22, 23.

(b) These have part in the First Resurrection.

Rev. xx. 6.

(c) They are seen returning with Him, called, and chosen, and faithful, to execute upon the earth "the judgments written."

Rev. xix. 14.

2. THE EPIPHANY

THE WICKED TAKEN

(a) "The wicked severed from among the Just." The tares bound in bundles, to burn them.

(b) The righteous left on earth. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

(c) The saints invested with authority over the earth.

Matt. xvi. 27; xix. 28;

Rev. ii. 26-27; Dan. vii.

21.

The coming of the Lord for his saints may take place at any moment. It is connected with no earthly event. The coming of the Son of Man to judgment cannot take place until "the time before appointed" of the Father, and is attended with great earthly portents, such as the destruction of the Antichrist and the ten kings, his allies, and all their host, who will be gathered at Armageddon against the Lord and against his Christ. This is called "The Treading of the Winepress," which follows the Vintage and the Harvest of the earth. Then shall the Son of Man sit upon the throne of His glory, and the judgment of the living nations will take place with the saints of this Dispensation as coexecutors.

The nations of the saved, who are distinguished as the Sheep on His Right Hand, are to inherit the earth during the Millennium, and to the Ages of the Ages. It is over these nations, with Israel at their head, that Christ and his saints shall reign. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (See Daniel vii. 17-27.)



Our Justification

BY ENOCH PENN

✠✠✠✠✠ IT is Easter Sunday, and thoughts arise regarding the resurrection of our Master, Jesus. If he "was raised again for our justification," in what way are we justified by his rising from the dead? In one way the Church does not lay any stress on the virtue of the resur-

rection of Jesus. By "virtue of the resurrection" we mean its importance as a factor in man's redemption. Contrary to the generally accepted opinion, the virtue of the resurrection is greater than the virtue of the crucifixion. This may be a startling statement to the Christian mind, but it is in harmony with the Scriptural teachings regarding the subject. That the virtue of the resurrection is greater than that of the crucifixion we perceive by the statement, "If Christ be not raised, your faith is vain." Is faith in the atoning merits of his blood shed upon the cross all in vain if he did not rise? We observe that there was no question in the mind of the writer of I Corinthians regarding the fact that Jesus was crucified, that his blood had been shed upon the cross, but in spite of the knowledge of this fact he states that the death upon the cross was not enough to justify man's faith. Faith in what? It is commonly taught and believed that the death upon the cross was an all-sufficient atonement for man's sins; but the positive words, "your faith is vain," declare that this is not so. Many have declared, thinking that they were quoting Paul, "I want to know nothing but Christ and him crucified;" and because of this attitude of mind they do not seek to know more of our Lord's teachings, which show man the methods, the way, of his redemption from sin and its effects, than that he was crucified.

But why, indeed, in what way and for what, are we justified by the fact that Christ rose from the dead? The teachings of Jesus were of life, more abundant life, everlasting life, and of the methods whereby that everlasting life may be attained by others as well as by himself. He said, "The works that I do bear witness of me." That is, he proved the truth of his teachings by his works. He had taught that man may escape death, and live forever, and because he knew that the people would accept his works rather than his words, or rather, that they would

depend upon his words which were proved by his works—and as he proved all his words by corresponding works—it became necessary that he in some way prove to the people that a man can obtain such power over his own life, and over his own body, that he can live forever. And the only way in which he could prove this was for him to give up his life and then to take it again, to die and to come to life again. He said, in effect, “I can lay down my life, and I can take it again;” that is, “I can die, and I can come to life again.” And he added, “This commandment have I received of my Father,” meaning that his Father had commanded him to lay down his life (to die) and then to come to life again.

Now, mark the point—Jesus proved his teachings by his works. Let us repeat: he taught that man could so overcome the power of death that he need never die, and the only way in which he could prove this teaching by his works was for him to die and then to rise again. Again—mark the thought—Jesus said, “I lay down my life THAT I might take it again.” His purpose in dying was that he might rise again, and by this rising from the dead, prove that man can overcome death and live forever. For this reason, then, he permitted himself to be publicly killed under circumstances which left no room to doubt the fact of his death, and then, in obedience to his Father’s command and in accord with his own promise, he rose again—“He rose again for our justification.” He rose, and in that resurrection he justified us in our faith in his teachings that we also can overcome death, even as he, and live forever. Thus we are justified in our faith that if we will follow Christ in the Regeneration we shall become “children of the resurrection,” “equal unto the angels;” and, as the Master said, “Neither can they die any more.”

Therefore, “If Christ be not risen, our faith is vain;”

our faith that we may gain endless life is vain, and we are still in a dying state wherein we cannot hope but to die—but the Christ declares that we may live, we may live thruout the Ages.

The Church has taught us that the purpose in the death of Jesus was that he might be a vicarious atonement for sinful mankind; but Jesus himself declared that his purpose in dying was that he might rise again, for, as he said, "I lay down my life THAT I might take it again;" and in his rising he would give us justification for our faith that WE ALSO MAY ATTAIN TO EVERLASTING LIFE.



AS we look back over the past history of the race, we perceive that there has been a gradual development of the mental faculties. The skulls found of those who lived thousands of years ago do not at all compare with those of to-day in cranial development. The question arises, Is there no limit to development in this line?—And again, What is the purpose that is being served in the economy of nature by this development? As we consider the world conditions of to-day we perceive that mental development alone is not enough to make of this world a paradise. A person of evil desires, possessing a brilliant mentality, is all the more capable to carry out his evil designs. And so we see that following the development of mentality that there should be an equal development of character which will make the brilliant mentality a blessing and not a curse. "Tho I have all knowledge . . . and have not love, I am nothing" says the Divinely inspired writer. Thus we perceive that without the nobility of character to control and to direct it, a brilliant mentality is not necessarily a blessing.

The Finished Tower

BY NATHAN DAVIS

"FOR which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish."—Luke xiv. 28-30.

THESE words of our text are the words of Jesus, and the words of Jesus were always vitalized with spirit and with life; and in discussing the text we desire to consider its spiritual phase. Oftentimes it is necessary to use symbols in illustration; and what is needful is for us to get the real spiritual essence, in order that we may be able to walk in the light of God without stumbling.

Jesus' early life was spent around the shop of a carpenter and builder, and from this trade he drew the metaphor of the text. Nazareth is now a town of several thousand inhabitants, and the name signifies, a watch tower, and in its name, or signification, Jesus found a beautiful metaphor of the stalwart Christian character of which he, himself, was our great exemplar. In considering the spiritual significance of the word "tower," in the text, if we look abroad, we may see hills and valleys all strewn with broken columns and unfinished towers; and in view of this it is no wonder that the irreligious world regards mockingly and invidiously, the poor, weak, professing Christian who has been unable to finish his structure of Christian character. So Jesus, in the language

of our text, warns every one who aspires to be his disciple, and a builder of character like his, to count carefully the cost and the sacrifices that will be necessary to complete the tower.

Jesus gave us his law of growth in religion in the beautiful parable of the seed growing secretly—its growth divided into three sections: first the blade (repentance and pardon); then the ear (sanctification); then the full corn in the ear (regeneration); signifying the birth of the soul into the spiritual Order. Our text illustrates the same growth, or development, by the building of a tower of Christian character, and is likewise susceptible of the same divisions, or degrees of grace. In computing the cost of building this tower, it is very essential that one be correctly indoctrinated in Jesus' law of growth in religion, in order that, like the Scribe who is instructed into the Kingdom, he shall be able to bring forth out of his treasure all things of right belonging to the Kingdom; and thus, from the beginning, he will know the cost, and will know whether he is able to finish his tower. For lack of correct instruction many fail in completing their tower of Christian character—they are like the foolish man who built his house upon the sand.

Many learned men, who have been justly distinguished for their erudition and learning, have endeavored to abridge and to revise this law of growth in religion. Very many have declared that the spiritual birth is a concomitant of repentance and pardon, thus consolidating the first and the last. But this cannot be done. Jesus, himself, was the pioneer of the Elect Race. Moses was declared faithful as a servant, but not as a son (Heb. iii. 5); Abraham was called the friend of God, but never a son (James ii. 23). If, therefore, regeneration, or birth of the spirit, was by the Levitical priesthood, "what further need was there that another priest should rise

after the Order of Melchisedek?" (See Heb. vii. 11.) Christ, himself, was the "first born of many brethren." Are you following him in the regeneration?

Solomon's Temple at Jerusalem, and the building of it, is a beautiful symbol of this temple, not made with hands, and it deserves a brief mention here. It was originally built upon a very hard rock, and encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall, exceeding in the lowest part 450 feet and constructed entirely of white marble, which was made ready at the quarry; and there was not the sound of ax or hammer or any tool of iron heard in the house while it was in building. It was one of the most magnificent structures of the ancient world, and David collected for its building more than four thousand millions of dollars; and 184,600 men were engaged in its building for more than seven years. And, when completed, it was dedicated by Solomon with solemn prayer and seven days of feasting, during which a peace offering of 20,000 oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven. Since the methods used in building this symbol were so exact, how much more careful we should be in the constructing of our temple of religious character. Sound doctrine, and the word of Truth, "rightly divided," are the stipulations by which you are to build. Any error in the use of these will be fatal to a satisfactory consummation. Walk in the light, and not in the darkness, to succeed.

An important lesson may be learned from the parable of the ten virgins. They were all pure, as the virgin character denotes—namely, they were all pardoned and cleansed, but were not all anointed as the offspring of God. Five of them listened to the voice of the siren and were lulled into a sense of false security, whereby they

lost their opportunity of meeting their Lord, the Bridegroom, in the air. They were deluded in the belief that their tower of Christian character was finished. Virgin purity alone is not sufficient to gain membership in the Church of the First Born. They had not found the strait gate which is the exit from this present evil world into another sovereignty or state of consciousness where the Church of the First Born is being gathered. Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Spirit birth is the transition thru this strait gate. After you have past this strait gate you will then have a consciousness of the activities of the spirit world. You will have an open vision, seeing the angels of God ascending and descending upon the Son of man (See John i. 51). Your deaf ears will be unstopt and by the laws of telepathy you will hear the still small voice. Persons who have attained to a spiritual consciousness are not deaf, neither are their eyes holden that they cannot see; but they see as they are seen, hear as they are heard, and know as they are known. Praise the Lord!

For 4,000 years humanity had been struggling against its spiritual foes without ever winning a single complete conquest, but when Jesus came, he was able to OVERCOME; and in overcoming the spiritual foes of God and men, he became the Captain of our Salvation,—a greater salvation than had ever been known to men before—our Elder Brother, "the first born of many brethren." And now by following him in the Regeneration, we may also become conquerors and overcomers, and brethren of the Lord in the spiritual Order. He that warreth against these evil forces, is temperate in all things, and entangleth not himself with the things of this present evil world. He must also strive lawfully or he cannot be crowned. He that doeth the will of the Father shall

have power over all his foes.

Simon Magus was a sorcerer and skilled in witchcraft, in league with demons and fully consecrated to the service of sin and Satan. He did many wonderful works in Judea and Samaria, so bewitching the people with his sorceries that they all gave heed to him, saying, "This man is the great power of God." (See Acts viii. 9-24.) Tradition gives us a still further account that they erected a statue to "Simon, the Holy God;" and that he continued to exalt himself as God, declaring to the people that at an appointed time he would take his flight up into the heavens in the presence of all the people; thus hoping to eclipse the ascension of our Lord into the heavens, which was really miraculous. At the appointed time, he really arose from the earth, and was flying away by the powers of Satan—all the people being witnesses, and filling the air with loud acclamations of surprise, wonder, and admiration—but many of our Lord's disciples were witnesses; among them was Peter, and as the Sorcerer began to disappear among the clouds, Peter prayed and something happened—the natural law of gravitation was asserted and the Sorcerer fell to the earth with a broken and shattered body. The miraculous or supernatural powers of Satan are well illustrated in the phenomena of modern witchcraft or spiritualistic mediumship. Prophecy is indeed being fulfilled—"Spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 14).

We have all seen or heard how Devil worshipers, in league with the evil spirits, become greatly degenerate; and would that we might as often see men and women regenerated, and born of God. We have all seen how sorcerers, who are the Devil's ministers, show forth the signs and phenomena attending their experiences in their

degenerate life. We shall now examine the signs and phenomena following the regenerate men in their experience of the spiritual birth. Why should not the humble Christian, who has followed Christ in the regeneration, have faith and confidence in the power of spirit life? Jesus gave Nicodemus a brief lesson in the phenomena of spirit life. Nicodemus was an earnest inquirer, concerning the way of life, saying, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." Jesus opened his understanding concerning the philosophy and phenomena of spirit life, and ended by saying, "Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

In the Pentecostal baptism the wonders of spirit life were unutterable, and cannot be exprest. In this baptism of the Spirit the disciples became spiritual and mystical and could not be understood by the carnal or natural mind. The relation of the Spirit now became a new experience to them, and many marvelous things occurred. Philip, one of the deacons of the Pentecostal church, preached Christ to the Ethiopian eunuch and baptised him into the new faith. Then the Spirit of the Lord, with the speed of lightning, caught Philip away and set him down fifty miles away, and he just went on preaching in all the cities from Azotus to Cessarea; "and so is every one that is born of the spirit."

My brother, have you been enlightened? Have you tasted of the heavenly gift? Have you been made partaker of the Holy Ghost? Have you tasted of the good word of God, and of the powers of the world to come? If you have, then continue to feed upon this heavenly

food until you have grown up into the fulness of the Christ degree. Indulge not in "doubtful disputations;" for they "gender to strife" and are destructive to true spirituality, and persons who thus spend their time, can never finish their tower of Christian character. The overcomer feeds upon the hidden manna from the paradise of God; he is past out of death into life, and is not hurt of the second death. He is given a new name, which no man knoweth but him that receiveth it (See Rev. ii. 11, 17), and he is enrolled in the Church of the First Born. He is clothed in white raiment, and Jesus is not ashamed to call him brother. He has attained power to rule self, and that is greater than to rule nations, and they that behold him, shall say, "What manner of man is this, that even the winds and the sea obey him?" "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance [self-control]: against such there is no law;" for they "have crucified the flesh, with the passions and the lusts thereof." To Paul and the other apostles, the Spirit of Christ was a very conscious presence within. Paul says, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me." There ought to be such an awakening in the hearts of men, that every pulpit in the land would thunder and lighten like another Sinai, against every form of ungodliness and iniquity. But some men's theories and dogmas are so precious to them that they will really sacrifice Divine revelation in their behalf. Men cling so tenaciously to their errors in theology, that it greatly hinders God's work in the salvation of men.

For four thousand years, men had been struggling along under the Levitical priesthood, under which there could be no perfection; but when Jesus came he permanently established a priesthood after the Order of Melchis-

edek, and the power of an endless life; so that all who follow him in the regeneration, shall likewise be kings and priests after the power of this same endless life, and will rule and evangelize during the incoming Age. Praise the Lord! Then we have an established Order of Melchisedek, or of Christ, whose members are foreordained to be conformed to the image of our Elder Brother. Have you been raised to the sublime degree of the Regenerate, or Spiritual Order? Have you received this high calling of God? As many as receive this doctrine, are given power to become sons of God; but it is one thing to receive power to become a son of God, and quite another thing to attain Divine Sonship. And these are some of Jesus' words of life: "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath past out of death into life" (John v. 24). "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke xiv. 26, 27).

He that is born of God has citizenship in heaven, and he must not forget that he cannot exercise citizenship in two sovereignties at once; for he will either hate the one, and love the other, or else he will hold to the one, and despise the other. All natural relationships are merged into a spiritual relationship. The husband is not to abandon wife and children to penury and want, but is to lead them as an elder brother in Christ. There can be no natural generation in the regenerate life. "There are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake." This means a con-

quest over the sensuous passions. If lust and wantonness be regarded in the heart, God is effectually shut out and cannot be a controlling influence in the life.

The indwelling Spirit brings maturity, and when the fruit is ripe, it is harvested into the kingdom here and now. This is entering in at the strait gate, and unto such shall be supplied the abundant entrance into the Eternal Kingdom of our Lord and Savior, Jesus Christ, here and now. Praise the Lord! I want to add here the testimony of God thru the mouth of Isaiah, concerning the infallibility of those who walk in the upper zone of truth: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. . . . The redeemed shall walk there" (Isa. xxxv. 8. 9).

Jesus, himself, was the first of our race to finish his tower of Christian character. I have endeavored to point out some of the reasons why there are so many unfinished towers. An unfinished tower is a person who fails of being conformed to the image of the Son of God; it is one who fails to follow Jesus in the regeneration; it is one who fails to be born of the Spirit; it is one who fails to lay hold on eternal life, and to be re created after the power of an endless life; it is one who fails to know for himself, the power of Christ's resurrection; it is one who fails to be enrolled as a member of the Church of the First Born; it is one who fails to overcome after the manner of Christ's overcoming.

And now let the Spirit of Christ dwell in you richly; giving you great wisdom, and perfect knowledge of all the requisites for finding your place in the body or bride of Christ.

Claiming the Promises

BY PHEBE HART

ALL the promises of God to man are made conditionally; and to obtain these promises it is necessary that man fulfil the conditions. There are those who reason, "I am a child of God, and all the earth and the fulness thereof belongs to God, and God says to his child, 'All that I have is thine.' Then everything belongs to me; and I have a right to TAKE and to use whatever I want." But such reasoning is correct only when the conditions relative to God's promises are wholly fulfilled; and without the fulfilling of the essential conditions we have in such reasoning what is equivalent to, in effect, the doctrine of the Bolshevik, or of the Anarchist.

In the parable of the Prodigal Son, Jesus states that the father said to the faithful son: "Son, thou art ever with me, and all that I have is thine." This parable implies that the attitude of the father toward his two sons is like that of our heavenly Father toward his erring and repentant children, and toward his faithful children.

By the term "faithful children" we do not mean those who are simply consistent Christians, even tho their lives may be blameless; but we mean a great deal more than that. It is possible for one to become a son of God—a son of God even as Jesus was. For one phase of the mission of Jesus to earth was, that he might bring "many sons to glory." And the words of the Father, "All that

I have is thine," are spoken to one who is not only a son, but who is a faithful son in deed and in truth.

"We understand that the worlds were framed by the word of God." A word is a thought formed and expressed—it is a thought formed of the life substance of the speaker by the imaging faculty and sent out by the will. "So shall my word be that goeth forth out of my mouth: . . . it shall accomplish that which I please" (Isa. lv. 11). Thus we perceive that when God creates, he creates from and of himself. When God, the Father, says, in effect, to a man, "Son . . . all that I have is thine," it means that a certain preparation or condition has been made or fulfilled by the man. The condition is that a man must become a son of God. The process of becoming a son of God is shown in I John iii. 9, 10, where we read: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." This same idea of the conserving of the seed causing one to become a son of God, and thus attain the kingdom, is advanced by the Master in the words: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how" (Mark iv. 26, 27). Every one who loses his seed, the substance of reproduction, is a child of nature, a son of the generation, he is of this world; but he who is a son of God, a child of the regeneration, does not lose his seed, he is not of this world. The reason of this is that the seed, when retained in the body, becomes transmuted, and is absorbed into the nervous system, and is the substance by which the soul grows, and the faculties and consciousness of the soul are awakened. The faculties of the soul awaken in time—a longer or shorter time, according to the devel-

opment of the individual—so that he sees, and hears, and knows in the realm of spirit. If the person conserving the seed has no aspirations toward God and the heavenly world, he will awaken into a consciousness of the “astral,” or earth mind, a realm of spirit that is inhabited by an infinite variety of beings, intelligences which belong wholly to the earth and to generation, and which may be said to be the thoughts that are in the earth mind. But if there is maintained by the person an earnest out-reaching toward God, with a constant desire to know God, and to know God’s will concerning him, that he may do it, he may first awaken in this astral realm, but will soon pass thru it into a higher realm; where he will become conscious of those Intelligences who live and work in the heavenly world. And it is possible for the person finally to enter this realm of the heavens, and to be there as a soul—yet still living on earth in the physical body—consciously received and accepted as one of those in that heavenly realm. Jesus said: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it” (Luke xvi. 16). And again he said, of those who followed him into the regeneration until they had prest into the kingdom: “But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels: and are the children of God.”

When one has reached this condition of Divine Sonship then he can enter into the life currents of the Spirit of God, and cause that life to become a cause in nature, an impelling force which nature cannot refuse to obey, bringing forth positive results. Thus man, as a son of God, lays hold of, TAKES of, the things of the Father according to his own will, but his will is to do the Father’s

will, to accomplish the Father's purpose. Not until a man reaches this attainment has he the right to say, "All that the Father has is mine to use as I will." To a very limited extent a man, before being received among those in the heavens, can lay hold of the things, the powers, of the Spirit, to use them to accomplish his purpose. In proportion as a person can by the power of his own regenerate mind and will lay hold of the will of God, his Father, is the promise, "All that I have is thine," true to him.

There is a certain attitude of faith and optimism which will bring to those living in generation, and losing the seed, a large measure of the—to them—desirable things of earth. This is manifested by some of those known as "Christian Scientists." But no person can lay hold of the things of God, of the life substance and will of Divinity, as Jesus did, and cause it to become a power working in the earth to accomplish his purpose, except one who has not only conserved the seed, but whose whole and constant attitude of mind and will is to know and to do God's will upon the earth. Such a one hears the words, "Son, go work to-day in my vineyard." And he not only hears, but he obeys; for he is able to obey, since all that the Father has is his to do his work with.



John xiv. 31

"Arise; let us go hence."

BY FLORENCE A. COOKE (Natal, S. Africa)

ARISE; let us go hence—betrayed by one,
 By one denied—forsaken by the rest;
 Yet—with the sunshine of God's Presence blest—
 In quietness and in confidence pass on.

Hence to the wrestling with the unseen foes
Whose might the carnal world can never tell,
But whose dread power the o'ercomer but too well
Has tested in their terrors—till he knows.

To the deep, silent struggle with the flesh
Which, tho subdued, shrinks from the bitter cup
Of shame and spitting—others may but sup—
But we must drain it to the dregs afresh.

To the deep grief which may not know despair,
Which, thru all disappointment sees the best,
And knows the best endures—O Savior, blest!
Give grace that we with thee this trust may share.

Give grace, O God! this hardest of all fights
To win, tho lonely were the vigil kept
Thru the great struggle, while the dearest slept,
Oblivious of the wrestling for the right.

Give grace to rouse—to share with Thee the pain,
To dread no Calvary the world can make
For those who teach no smooth thing, for the sake
Of acclamation, love from men, or gain.

Let us go hence to Golgotha with Thee;
Misrepresented, robbed, held up to scorn—
Knowing that the new life within us born
Shall reign triumphant even from the tree.

• • • • •
Triumphant over death, our bonds we burst;
To share Thy Easter—waking to a sphere
Of higher Love and Service—ought dim *here*,
Bright *there*, with wisdom for which now we thirst.

Thy temple entered, we go out no more;
New powers to bless—new wonders to discern.
Let us go hence—to struggle, hope, and yearn
For these Thy blessings, held for us in store.

Stoicism in Esoteric Culture

BY H. E. BUTLER

(Reprinted from "The Esoteric" of September, 1895.)

 HE word "stoic," during the present century, conveys to the minds of the people a reference to one who torments himself unnecessarily, in order to gain superiority to pain. Webster says of the word: "A person not easily excited; one who is apparently or professedly indifferent to pleasure or pain." But this was not the original idea of the Stoic philosophy. According to that, tension was the necessary attribute of animate existence; and in the absence of tension, matter was plastic, under the influence of whatsoever force might enter, mold, and consequently produce tension. This was the underlying principle of the ancient Stoic doctrine. The Stoics, like many modern theorists, claimed that it was THE truth, instead of recognizing the fact that it was only A truth. No one can be a true Esoteric student and narrow himself down to any one basic principle of truth; but the mind must be free, and broad enough to receive and to appropriate any and all principles of truth, no matter as to their source.

This truth of the tension of mind and body is one that must be received and maintained by all who hope to obtain Godlikeness or Divine magic power. The tension of the mind is a positive attitude, which holds its own under all circumstances, and which enables an individual to be himself without being biased or affected in any way by

another or other's minds. Thus it becomes the essential to individualization; and individualization is the object of creation, if not the ultimate of our existence. If we are in a negative state, and our minds, feelings, and emotions are plastic to the influence of other minds, or even to the united mind of the body of humanity, then we lose all individuality and become merged into the public mind, so that it thinks thru us to such an extent that we lose all that really belongs to the individual self.

Such a one is 'effeminate;' and Paul said in his Epistle to the Corinthians that such persons could not enter the kingdom of God; actually classifying them in a catalog of those guilty of the lowest criminal acts of human life. All those who are ruled by popular opinion, and are swayed by the feelings and emotions of the masses, belong to this class. It does not follow, that, in order to bring him under this condemnation, a person must be altogether given up to the mind of the lower order of humanity and its influences, so as to be guilty of actual vice; for as the angel said to John in the Revelation: "Because thou art neither cold nor hot, I will spew thee out of my mouth." A person must be absolutely a Stoic in the sense of being able to stand in his own individual integrity against the influence of all thoughts, feelings, and opinions of others, or become plastic to the class or organization to which he belongs; that is to say, a man stands out as an individual, independent and superior in himself to all others, or sits down, as it were, in the body of humanity, to be carried forward by the vicissitudes of life, and to be held by public morals. Thus being led along as a child under the mother's tuition.

The Esoteric student must, in order to be such, draw himself or herself out of the body of humanity, and rise superior to its controlling influence. Because of this the world will hate you; for you are not of the world. Not

that it is necessary to sin willingly against the rules of society or public morals, but rather to comply with the laws that be, in all things in which they do not directly conflict with the principles of righteousness and justice; for all the laws that are, were made for the purpose (object in view) of maintaining right and justice, one toward another. And in order to qualify the law which is incapable of comprehending all conditions of life, there has been established the court of equity, which in some instances sets aside the law for the sake of justice. Justice is the underlying principle of order and harmony in the world. To deal justly is righteousness, and the Esoteric student without these principles of righteousness firmly established in every fiber of his being makes himself a mere theorist—a dreamer.

We have said that individualization is the object of creation; but, in order to correctly individualize oneself from the world and thus virtually draw out of the body of humanity, a person must cultivate and develop superior judgment, which will enable him to incorporate in his life more perfect justice. Thus he will fulfil in himself the object of his creation, and will find himself in harmony with all creative law; for the object of the Esoteric Movement is to prepare the body of people which was called by the angel in the Revelation, "The man-child, who is to rule all nations with a rod of iron." Paul, speaking by the spirit of Christ, said, "A body hast thou prepared me;" and that body, consisting of 144,000, was shown to John on Patmos. The spirit of God in the prophet Isaiah (ix. 5, 7) saw the advent of the Esoteric Movement, and prophesied of it in these words: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government

and of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YAHVEH of hosts will perform this." Thus it is made plain that justice and judgment are the great essentials to perfection of life; and, in order to perfectly establish this in one's nature, great zeal and personal self-control are absolutely necessary.

The idea of justice goes down thru all the minutiae of human association. We have no right to expect or to allow another to do anything for us that we can do for ourselves. In the beginning of their history, God established this principle among the Israelites. One of the laws governing them was that they might lend but never borrow. Let us look at this law as it operates in all human association. In the beginning, the borrower was seeking a favor of the lender; but now, borrowing is an ordinary business transaction. The wealthy classes as a rule draw their revenue from the usury of money loaned. This also was a crime according to the code of morals as laid down in the Bible. (See Ezekiel xviii. 5-9.) Here it is expressly mentioned as among the crimes of the wicked. There is almost invariably a doubt on the part of the lender as to whether he will receive his own again; and with the borrower, a feeling of oppression.

We are in a world which furnishes the crude elements of all that is necessary for the nourishment of the body; and, in the language of the constitution of the United States, every individual has an equal right to "life, liberty, and the pursuit of happiness." No one, under any circumstances, has a right to be dependent upon another. Of course, in the present order of things, men and women who sell their service are dependent upon their masters for support; the child is dependent upon its parents; and the wife and mother upon the husband; but this depend-

ence has all of its equivalent in service rendered. The just man or woman will give an equivalent for everything received; and, again, justice demands that the equivalent should be as desirable as the thing received, otherwise, it is robbery.

There is another phase of human life in which equity is violated and injustice is done; that is, when men and women, thru illness or inability to take care of themselves, become a public or private charge upon others. Often women are invalids all their life. This necessitates the sacrifice of another life to care for them; and this is a crime which will not be tolerated when Divine order is established among men. They may say, "How can it be a crime when we cannot help it?" In the past it has not been esteemed a crime by the people, because they were ignorant of the laws of life and health. But when the Esoteric principles are known, then it will be so recognized; for all diseased states arise from a lack of mental, and consequently physical tension. Where the positive state is maintained in mind and body, disease cannot exist. The negative state, produced by the pursuit of ease and pleasure, exposes the individual to all manner of diseases.

Those who have a proper dread of being in any way dependent upon others are always careful to provide for themselves the necessities of life, and are sufficiently stoic to do without those things which they cannot obtain thru their own individual effort. The pleasure such pursue is the consciousness of independence. Should they feel the approach of weakness or diseased conditions, the first thought is "I cannot be sick;" and they at once throw the mind into the attitude of the well, healthy, vigorous individual, and go to work with all the energy and vigor that mind and body can summon. They *think* themselves well; they act and determine to be so, and,

consequently, they are well. Herein again the Stoic philosophy is verified—the tension of mind and body is in favor of health and against disease. Women live long lives, raise large families, and never know what it is to be sick. Men work hard, think intently all their life, and when the time comes to leave the body, they simply close their eyes and pass out. Such instances are probably known to every one.

The Esoteric student must take this important truth into his life; and when he has incorporated these principles in connection with all the other vital truths embodied in these teachings, not only will life and health be abundant, but they will *always* be at his command, so that he will continue in the physical body with all his faculties and powers keen and alert as long as he wishes to remain upon earth. It is a well known law (but not comprehended, however) that constant resistance and effort produce strength in either mind or body. All teachings in physical culture are based on the primary understanding of this law; and the same law that develops strength and agility of body will develop strength and acuteness of brain. And it is also this law, applied and carried out, that will produce health, vigor, and perpetual youth—not alone, however; but connecting it with the regenerate life, and uniting one's soul consciousness with Divinity, seeking above all things else to know and to do the will of God, it will place the individual in possession of all the powers in the universe that he is capable of utilizing.

In our former teachings we have said much about physical drills, such as dietetics, cold baths, vigorous early morning exercise, development of the lungs, putting the will of energy into every muscle by motion—all these things tend to produce tension in the body. We have urged the necessity of cultivating the thought and feeling expressed in the words, "I can, I will." This thought

expressed without fear is expressed with faith; for without fear, faith becomes the normal condition of the human mind. Where fear exists, faith is impossible. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20). By faith, "nothing shall be impossible unto you" in heaven or in earth. But faith is something which cannot be had by the asking. It must be cultivated and developed just as strong muscles are developed; and it comes to us as we conquer fear, and become conscious of our superiority over disease and all the vicissitudes of human life. The underlying principle or stepping stone to the attainment of this faith is in the practise of the Stoic, or, in the language of God by the prophet, in a life of absolute "justice and judgment." For this justice and judgment, with a soul ever open toward God, creates conditions in the soul, and in the body and its mind, that enables the spirit of the Highest to flow in and become the God of the individual.

Neither Zeno, nor any of his pupils, nor the teachers of the Stoic philosophy which followed him, accepted the immortality of the soul in the higher sense; neither did they admit a hope of reward after the dissolution of the physical body; yet the high moral standard created thru this ennobling philosophy may readily be seen from thoughts jotted down by Marcus Aurelius while Emperor of Rome. He wrote no consecutive work, but noted thoughts as they came, in the musings of a brain overworked in his effort to preserve the then old and dying Empire of Rome. We quote a few of these thoughts:

"Accustom one's self to think upon nothing that one could not reveal to others if they asked to know it; so that if the soul were laid open, nothing would appear that was not sincere and in accordance with the good of

others, or so that there would not be one thought or fancy that we could not bring to light without a blush."

To live up to this axiom would be to become like the one who came to Jesus, of whom he said, "Behold an Israelite indeed, in whom there is no guile." We must remember that to be an Israelite indeed, is to justify the name Israel—a prevailing prince, having power with God and man. Now, this heathen, who knew not God, lays down an axiom which is the very foundation not only of all true morals, but of the highest Christian character; and we are prepared to say, that every soul, even in this corrupt age, who dedicates his life to God and lives a life of true self-subjugation and control, will soon reach a point in his experience in which the force and virtue of this thought will be fully realized. We hope that every Esoteric student will memorize and ever keep these words before his mind.

We again quote from the Meditations of Marcus Aurelius:

"If any man is able to convince or to show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured.

"That which does no harm to the state can do no harm to the citizen. That cannot be for the good of a single bee, which is not for the interest or good of the whole hive.

"One thing only troubles me; and that is, lest I should do something contrary to my nature as a man, either in a way it does not allow, or what it does not allow.

"Nothing happens to a person that is not in his power to go thru with.

"When I have done a good act and another is the better for it, why should I care to look any further and have others know it? or why should I expect a requital?

"Men exist for the sake of one another; therefore either teach them or bear with them.

"To day I rushed clear out of misfortune, or rather, I threw misfortune from me; for to speak the truth, it was not outside, nor even any further off than my own fancy.

"It is the property of a rational soul to look into its own nature, form its own qualities, and shape itself to what character it pleases; and so whether life proves long or short, it gains the end of living.

"Nothing that does not enter my mind and get within me can ever injure me. Let me hold to this and I am safe.

"What is agreeable to thee, O Nature, is so to me also. Nothing is early or late for me that is seasonable for thee. Everything is fruit for me that thy seasons bring, O Nature! From thee all things come; in thee all things subsist; to thee all things return. And so I say of the world, 'Dear City of our God.'"

Does any Christian character express truer and more comprehensive excellence than this "heathen" emperor and philosopher? The Esoteric student must brook no yielding to pain or pleasure. The soul, which is the conscious, thinking, intelligent man, rules the body with vigor, never bending to pain or biasing his course of life for the sake of pleasure; but he, like the Cherubim of Ezekiel, will go straight forward: "They turned not as they went." Wheresoever the Spirit of right and justice leads, he will follow, regardless of all consequences—only that he may know the will of God. This, and nothing short of it, is the road to true happiness and the attainment of Divine magic and Godlikeness.



Letters

Portland, Oregon.

April 2, 1919.

The Esoteric Fraternity.

Gentlemen:

I have been studying your "Practical Methods to Insure Success," and as I am a Theosophist, it appeals to

me very much. I have already undertaken the life you recommend, with success. I should like all the information you can give me, as I have taken up the study of Occultism and of Theosophy, as the main aim and object of this incarnation, and will appreciate any help that you can give me in this line. All suggestions shall be given my most careful and serious attention.

I have been much disappointed in Astrology as it is taught here. They confine their efforts entirely to horoscopes, and to the telling of little fortunes. This does not appeal to me. Have you any more literature on this subject, or is there any that you could recommend?

Very respectfully yours, T. J. W—.

Answer. . . . Regarding your statement that you are studying Occultism and Theosophy we would say that we also are studying Occultism, but it is entirely along the lines of the teachings of Jesus the Christ. Waile knowledge of Occultism is supposed to give to one magic powers, yet we do not seek these, save as they help us in our efforts to attain, and also help us to help others to attain.

We believe that the important thing for us to know is the purpose in our creation, and the methods whereby we may hasten the ultimation of that purpose in ourselves. This seems to have been the whole tenor of the teachings of the Christ. We find in Genesis that the purpose in man's creation was that he should grow into the likeness and image of his Creator, and then, by virtue of the powers gained, take the dominion over all the earth. See Gen. i. 26.

According to the teachings of the Christ, the first great step is to become a son of God. We find in I John iii. 9, 10, that a son of God is one that does not lose his seed. So the first and most vital essential of our life is to get complete control of the generative organs, and under no circumstances to lose the seed at any time. While there

is much that must be learned by one who would live this life to the ultimate, yet we believe that if a person will conserve the seed, and hold toward God an attitude of true devotion, that he will, in some way, be given to know all that he must know to attain. We forward the leaflet of information referred to in "Practical Methods" as the data therein contained will aid you in the work of overcoming the loss of the seed.

While the Science of Astrology as known and used by the ancients must have contained great truths, yet when the entire Solar System past from the sign of the Grand Zodiac that it was then in to another sign of the Zodiac the Science of Astrology lost much of its truth; and we believe that present-day Astrology (when it is purely Astrology) contains very little truth. We recommend to you the Science of Solar Biology, which shows the student his possibilities—what he may become; but it in no way attempts to foretell the future.

Ladysmith, Wis. April 28, 1919.

Esoteric Pub. Co.

Dear Friends:

We received Solar Biology in good condition. I wish to thank you for the two copies of Bible Review. I am enclosing \$1.00 for a year's subscription.

I enjoy reading your literature because I believe it to be the truth; for so far as I have put it into practise it has proven to be the truth, and I believe that the time is at hand when all who would be Christians must live the life as pointed out in your teachings.

There are several questions that I should like to ask, but one in particular. I should like to know your views and ideas in regard to repentance and baptism, also the breaking of bread and the drinking of wine. I know what many of the churches preach, but the meaning in

regard to these things has never been clear to my mind.

I am sending you the names of a few persons who, I think, will be interested in the search for truth.

Yours sincerely, Mrs. I. P—.

Answer.—“Repentance,” simply means, to change the mind. If one will change the mind, one will also change one’s actions. “Baptism,” is the initiatory rite into the Church. It has no virtue in itself. Being a sacrament—and a sacrament, according to the Methodist catechism, is only a sign of something else—its virtue is only in that it reminds one of its significance. If its significance is not understood it has no virtue at all. According to the M. E. catechism, baptism signifies “the washing by the waters of regeneration.” The waters of regeneration are the waters of life, the conserved and transmuted seed, which enables one to enter consciously into the heavens, to be born of God. See I John iii. 9. When Jesus was baptized “the heavens opened unto him.” Likewise the heavens open, in time, to the one who conserves within the organism all the reproductive substance, the seed.

When our Lord instituted “the Lord’s Supper,” he said: “Ye do show the Lord’s death till he come.” And just as the sacrament of baptism was to remind them of the washing of regeneration, so was the Lord’s Supper to remind them of his death and resurrection; not—mark you—that his death was a vicarious atonement, but his death and resurrection were proof of the fact that he had power over his own life and his own body, so that he could live forever. For everlasting life was his theme, and to show how we might attain to everlasting life, he came and taught.*

*Jesus said, “Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you;” and he instituted the Lord’s Supper, or the taking of the bread and the wine, as a symbol or reminder of the real eating and drinking of his

Quincy, Ill. April 14, 1919.

Esoteric Fraternity,

Dear Sirs and Brothers:

Enclosed you will find money order for \$11.00—\$1.00 to cover renewal of subscription to Bible Review. Please use the additional amount, \$10.00, in whatever way you deem best.

I should be glad if you would discuss in the near future the meaning of the warning, "The night cometh when no man can work," in view of the vast political upheaval of the past five years. What is the probable meaning of "the night"?

If possible I should also be glad to hear of your collecting all the writings of our friend and benefactor, Mr. H. E. Butler, which have not appeared in book form, and publishing same by subscription, if necessary. The price would not be too high for those who esteemed him so much. With kindest greetings,

Yours faithfully, J. B. G—.

Ans.—To your question, "In view of the vast political upheaval of the last five years, what is the meaning of 'the night?'" we would say that while it is not well to be pessimistic yet it is easily thinkable that these disturbances thruout the world will not only continue, but will increase, and to such an extent that our work among the people will have to be wholly discontinued. When we say that our work will be discontinued, we mean all, or nearly all, opportunity for the spreading of spiritual truths among the people. We know that the night is not

flesh and blood, for he said, "This do in remembrance of me." Mr. Butler's explanation was, in part, that to believe the Christ's words and to live according to them, will build flesh like unto his into the body of the believer, for our flesh is the crystallization of our thoughts and beliefs. Therefore, we see, that by receiving his words and living according to them, we symbolically receive into ourselves his flesh; then we will have life in ourselves, for we will live from the life of the Spirit of God.

a time convenient to work, or, under natural conditions, to go about to find the truth. What we read in Revelation convinces us that the present disturbances will continue to increase, and that the whole body of humanity will be compelled to pass thru the same processes as the neophyte does in seeking the Regeneration; but with this difference—the neophyte if successful, after he is tried by his many experiences, will attain, and will rejoice in the benefits of attainments made; while, on the other hand, the world will be tried, and will sorrow in the evil effects of good things lost; the evil effects which they will experience being but the results of their own misdeeds. Speaking thru the mouth of the prophet Jeremiah, the Spirit said: "Hear, O earth: Behold I will bring evil upon this people, even the fruit of their thoughts." And we believe that there is no evil that troubles mankind save the results of broken law.

We know that the foregoing is a gloomy picture, but we think that it is not best to ignore the truth simply because it is unwelcome.

We are strongly inclined to the idea that the greatest trials will not come to the earth until the body of those attaining the Regeneration have gathered together by withdrawing from the world; and this withdrawing of the righteous will have the same effect as when Lot went out of Sodom. When the righteous are withdrawn from the body of humanity there will be nothing left to save humanity from destruction; for of all who have the spirit of Christ it is said: "Ye are the salt [the saving quality] of the earth." And when this saving, or preserving, quality of righteousness is removed from among men there will be nothing left to restrain the evils of the animal nature, which evils will impel men to destroy each other, and, consequently, themselves. (See Note.)

We are not at the present time trying to collect Mr.

Butler's writings, yet we desire to reprint and give to the people all those that are out of print, in order that all may have the benefit of them.

NOTE—Jesus said to his disciples, "Ye are the light of the world." When the children of God who have the light of the Spirit within them withdraw from among men and gather together in one place, then the little light of the Spirit which the world now has by virtue of the presence of those who are enlightened, will be withdrawn from the world, and the world will be left in darkness. But those who have the light of the Spirit will have more light by virtue of numbers in unity, until it shall be even as it was prophesied of them, that they shall "shine forth as the sun," and "as the stars for ever and ever."



Editorial

WE have frequently noticed that the thought of the people seems to move in waves, and that when we receive a letter relative to one particular subject that it is usually followed closely by more of the same nature. This seems to be particularly so at the present time, therefore we are printing several letters and answers on subjects that come up quite commonly, thinking that these may be of interest to some of our readers.

The subject of the coming of the night when no man can work, seems to be occupying the minds of a great many at the present time, if we may judge from the many letters that we receive with inquiries or comments on this subject. It has been well said that "Coming events cast their shadows before," and it is a fact worthy of note that a great many who cannot even be considered particularly religious in any way are awaking to the realization that general conditions portend an unusual something—they know not what. When we go away from home and talk with the people we find that they are striving very hard to maintain an optimistic front; they even appear to take offence at the suggestion of anything to the contrary. But talk on with them for only a short while and the majority of them invariably make some remark that plainly shows that they are wrestling with

some inner foreboding that all is not well; they are wrestling with something that almost unconsciously to themselves they are striving to hide and to cast from them—but without success. It seems as if their souls would awake if their physical consciousness would permit. The call to the Regeneration, from the Spirit of God, has been sent forth over the whole earth, but those who will not open their souls and minds to the light of the Spirit and let the truths of the regeneration flow in must necessarily remain in darkness and in struggle; hence this apparent effort to be optimistic. It seems to us that this foreboding or premonition on the part of the people is only another proof that the time is rapidly approaching when we can no longer disseminate the Esoteric Truths. To every one who has received these teachings the call has come: "Son, go work TO-DAY in my vineyard!" Not to-morrow—not at some future time—but NOW—TO-DAY!

WE have on hand a number of back copies of BIBLE REVIEW which we wish to send out as sample copies with the aim of increasing our subscription list, in order that we may reach more of the people with these truths of the regeneration. Since BIBLE REVIEW contains nothing of current topics a back number is always equally good with the current issue. So once again we ask the friends of the Work to please assist us in this matter by sending us addresses of persons to whom we may mail these magazines. This will also give us the opportunity to send to the same addresses our catalogs and other advertising matter. Any help will be greatly appreciated.

IF any of our readers have copies of THE ESOTERIC or of volume I of THE OCCULT AND BIOLOGICAL JOURNAL, either bound or unbound, which they care to part with, we shall be glad to purchase them at the original price with additional postage for sending them to us, and will allow credit on subscription account, or on books (of our own publications only) or cash payment.

A DWELLER ON TWO PLANETS

WE particularly desire to secure a copy or copies of the book, "A Dweller on Two Planets." We will send our check for \$2.50 to any one who can send us a copy.

Time of Cusp Transits

Washington, D. C., U. S. A. July, 1919.

Body	Enters	On	h.	m.
		day		
☾	♊	1	2	0 p. m.
☽	♋	3	10	28 p. m.
☿	♌	6	10	11 a. m.
♂	♍	8	11	5 p. m.
♂	♎	11	10	48 a. m.
♂	♏	13	8	6 p. m.
♂	♐	16	2	58 a. m.
♂	♑	18	7	58 a. m.
♂	♒	20	11	35 a. m.
♂	♓	22	2	11 p. m.
♂	♈	24	4	17 p. m.
♂	♉	26	6	52 p. m.
♂	♊	28	11	21 p. m.
♂	♋	31	6	59 a. m.

♂	♌	23	5	37 p. m.
♂	♍	28	6	56 p. m.
♂	♎	5	10	7 p. m.
♂	♏	24	7	45 p. m.
♂	♐	8	7	59 p. m.
♂	♑	18	11	41 p. m.
♂	♒	29	8	31 p. m.

		On	July 1st		
♂	is in	♎	25°	40'	33"
♂	" "	♏	29	43	29
♂	" "	♐	29	8	11

Time of Cusp Transits.
Washington, D. C., U. S. A. August, 1913.

Body	Enters	On day	h.	m.
☾	♈	2	6	0 p. m.
"	♉	5	6	50 a. m.
"	♊	7	6	44 p. m.
"	♋	10	3	48 a. m.
"	♌	12	9	51 a. m.
"	♍	14	1	51 p. m.
"	♎	16	4	57 p. m.
"	♏	18	7	55 p. m.
"	♐	20	11	6 p. m.
"	♑	23	2	52 a. m.
"	♒	25	8	1 a. m.
"	♓	27	3	34 p. m.
"	♈	30	2	8 a. m.

☼	♐	24	0	20 a. m.
♀	♑	12	7	0 p. m.
"	♒	31	5	59 p. m.
♂	♓	9	0	0 a. m.
"	♈	17	1	2 p. m.
"	♉	24	11	19 a. m.
"	♊	30	4	54 a. m.

On August 1st.

♂	is in	♊	1°	42'	23"
♈	" "	♋	28	12	10
♉	" "	♌	0	49	43
♊	" "	♍	29	28	13

BIBLE REVIEW

No 9

What is Karma?

BY H. E. BUTLER

(Reprinted from "The Esoteric" of Dec., 1896)

We will endeavor in the following paper to give a summary of the doctrine of Karma, condensing it in one brief article, so that, in order to grasp the whole situation, the memory need not be taxed until another issue. We intend, however, in articles following this to take up those points in connection with this subject which are obscure, and elaborate upon them; for the doctrine of Karma is taught in its inversion, and is bringing a great evil to the people. While we realize that it is the work of THE ESOTERIC to teach methods, to build structures of truth, and not to tear down, yet we know that it is also our duty to point out dangers that lie in the path. We have nothing to say to those who wish to waste their time in philosophical vagaries; but when those vagaries become dangerous pitfalls to the practical seeker for truth, then it becomes our duty to point out the dangers to those, and only those, who are interested in methods for the elevation of the race.

HERE are now thousands in the civilized world, who, when they ask this question, turn their faces toward India for an answer—toward the Hindus, a people a whole racial cycle below themselves in development, a people whose civilization is far below the standard that existed among them two thousand years ago, and confessedly so. Their religious doctrines, after the manner of all religions, have become dimmed with age, and many of them are obliterated by the sands of time;

so that nearly all the great truths which these people once possess have become to them a dry formula, which is repeated without a real understanding of the words used.

It seems to be enough for them and their western followers to know that the law of Karma is based upon that of compensation; that if a man be good, upright, moral, in all his dealings, he will reincarnate under favorable conditions; that if his life be ruled by the opposite principles, the conditions of his next incarnation will, in proportion to his errors, be unfavorable. Thus far we may go with them, but when they add to this the grossest errors in order to justify themselves in gratifying the most vitiated appetites and passions, then we want none of it. For instance, they hold a doctrine, growing out of this theory of Karma, that, unless one satisfies every evil desire, appetite, and passion, he will store up in himself that passion and desire, which, greatly augmented, will find manifestation in another life.

Let the reader pause and think where this doctrine would lead the people, were it generally taught and believed among them; yet this is what is generally taught by the Hindu believers in Karma and by their western followers. While the latter keep this thought in the background, yet a student of their works will find it cropping up in various places in almost all of their books which treat of Karma. Many of them deny that they hold this belief; in some cases, because they are not thoroughly conversant with their own philosophy; in others, because they know the impression such a doctrine will make upon the Christian mind.

All religions teach Karma in some form or other. The Christian expression for it is, "Whatsoever a man soweth, that shall he also reap;" but as the church does not believe in reincarnation, it places that harvest time in the spirit world. Others place the harvest time here and now; but all believe in a reward for their deeds. Karma

really means no more or less than this, except as the methods, time, and place, in connection with which the effects of a good or evil life are realized, are added to or taken from this doctrine. No well ordered mind can doubt that, in some way and at some time, good and evil thoughts and actions must inevitably bring their results.

Now, let us lay aside all preconceived ideas gleaned from the various creeds, and look at this subject from the standpoint of knowledge gained from the experience of our own lives. A certain class of people have, for some time, been giving special study to pre-natal influences; and it has been well substantiated, and, we think, most generally believed, that, not only will the character of the parents find full and complete expression in the child, but that the immediate conditions, thoughts, habits, and desires, just before and at the time of conception, and during gestation, will be incorporated in the disposition of the child, thus going to make up the sum total of its nature. Of course, all this precludes the idea of Karma, if, when a child is born into the world, it is the first and last birth it will ever have.

Under such circumstances the entire responsibility of the disposition which men and women may possess is shifted upon their parents; and, in the same way, those parents would pass such responsibility on to their parents, and so on, generation after generation, back to the fall of Adam and Eve. And where will we turn to trace the evil tendencies in their nature? Dare we say that God made them so? We may argue that the first step downward was by reason of weakness, innocence, and that, for the same cause, each generation has been adding to the sum of its errors, until we find ourselves in the midst of a wicked and perverse generation: but this leads us back to the preceding position, that a child must suffer for the sin of its parents.

God would be unjust and unwise to make such condi-

tions necessary; for while the line of reasoning which we have just been following is true and accurate, yet, if we go no further in our logical deductions, we place the responsibility of the cause of the evil in men's lives where it does not belong; notwithstanding the prophet Isaiah said, speaking by the word of God: "I form the light, and create darkness: I make peace, and create evil: I YAHVEH do all these things" (Isa. xlv. 7). The understanding mind naturally concludes, that, if God created evil, then he must be evil; therefore, says the Christian, "I cannot believe this declaration, even tho it be that of a prophet; he must have intended to convey another meaning than that which appears upon the surface:" the good Christian man or woman dares not reason upon these subjects for fear of infidelity.

The Orientalist, however, whose mind dwells upon these things more than does that of the Occidentalist, takes another view of this question, and has brought down to us from the early days another phase of truth in this great philosophy. For a period stretching far back in the past, these people have believed that soul growth and development are the object of human existence. Admitting this, then successive generations, in the language of the Bible, have been growing weaker and wiser, —weaker physically, wiser intellectually and spiritually, —have been outgrowing the animal state of great physical strength and force of muscle, and growing into greater spiritual consciousness and intellectual ability. If this be true, and if the object of an earthly existence be the growth of the soul in all its higher faculties, then our ancestors, who did not attain to that which we have done, have suffered injustice, and, as souls, compared to the modern man, they must be mere children. .

To meet this objection the Occidentalist has invented a theory of growth and development in heaven; others hold that the soul is perfect, and attempt no explanation of a

physical existence. However, those who believe in evolution and reason from that truth as a basis, or those who simply admit that a purpose is to be served by an earthly existence and draw logical conclusions therefrom, must see that, if all the requirements of growth and development are met in the spirit world, there would be no use of an earth life.

If, then, a physical existence is necessary to the development of a soul, the question arises, To what stage of growth must a soul attain before it has ceased to need an earthly body? The angel said to John: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi. 7). Jesus is recorded to have said, "I have overcome the world;" and, consequently, he was able to command all its forces and be obeyed. The philosophy of the Orientalist is in harmony with this idea; and he says that one must overcome the world by killing out all desire for it, by creating a hatred in oneself for it, and by obtaining powers with which to control it. So far the Christian religion and this philosophy are in perfect accord, but the Occidentalist stops here.

Long before the advent of Christ the Orientalist had reasoned out the question in this way: "If the development of the soul is the object of existence in this world, and if by that experience it must gain power to control the world, then it inevitably follows that all those who die before they have completed this work still need the earthly experience; therefore, if the physical life is a necessity at all, the soul must incarnate again and again until it has developed knowledge and power which will enable it to overcome the world.

Now, this reasoning leads directly to the doctrine of Karma; and here is the door which admits so many of the errors connected with that doctrine. For in considering the necessities of a partially developed soul, we reach the

following conclusions: The clay—the material body—is not the man (or the woman); it is the house in which he lives. The circumstances surrounding the physical body lay hold upon, and place certain conditions upon the man, the soul, they implant in him certain mental demands; therefore the soul cannot return and take up a body and go on with its work of development unless the conditions and demands peculiar to its characteristics and stage of growth are complied with; and, if reincarnation be a truth, it must be governed by the same law which produced or brought about the first incarnation.

Time and space do not permit us to carry out this thought here, for it would be a long story; but we may reach the conclusion by a cross-cut. In the world to-day we find prenatal conditions shaped, and, to a great extent, created by surrounding circumstances and forced mental habits. Those mental conditions and habits in the life of the parents become the organic qualities of the soul, causing the real man to love certain things and to hate certain other things. In social life people are always attracted to those possessing qualities similar to their own, and so, becoming identified with a certain class of people, the circumstances surrounding the individual are such as adapt him to that class; in this way his sphere of usefulness is shaped. That sphere is the little world in which the soul must live and gain development thru experience.

Now, whatever one believes without a doubt is an almighty and unvarying law to that individual, and, thru the consciousness, takes absolute control of the soul and body; therefore, whatever he believes to be good and to be desired, or whatever he believes to be a necessity of his life, becomes a cord which will bind the soul to the conditions in which that thing exists, until experience has proven to it its error and destroyed that belief; and it is these beliefs that make the Karma of the individual.

In other words, when the soul is to be reincarnated, the beliefs of the to be father and mother, the habits and the desires of their lives which have formed their characters, by the law of sympathy become a magnet, drawing that soul that is to be reincarnated to the man and the woman while they are in the act of procreation.

Thus a sympathy with and an attraction to the organic soul qualities of the parents, or, in other words, prenatal conditions, are used as an instrumentality to make a suitable reincarnation for a soul that has reached a condition and stage of development similar to those which the parents possess; that is, unless the soul had loved and believed in these prenatal conditions and allowed them to control it in former lives, it would not have been drawn to the parents who at the time embody those conditions. The soul is attracted, when seeking incarnation, to mental states like itself, and from precisely the same causes that attract, bring into associate relation, men and men, men and women, and women and women, in the social walks of life.

Thus prenatal conditions always express enough of the former life and habit, thought and belief, of the soul to attract it to the body that is being formed under those conditions. And whatever men and women believe in as able to control them, that is, whatever they have not overcome, will form a part of the evil passions and desires of the child-body of their next incarnation, and will control them as an evil in their life until they have suffered the results of their consequent ill conduct, and have, by the power of their own will, overcome it so that they are no longer controlled by it; in common parlance, until they see their evil ways and reform; which will take place when, thru suffering and pleasure, and seeing others suffer and enjoy, the soul has developed sufficient intellectual ability in the body to enable them to choose

the way of righte-ousness (rightness) because it is the way of peace and enjoyment.

The Master said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke xiv. 26); and, after several parables, showing the importance of counting the cost of adherence to the faith that he taught, he adds: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He thus sets forth a great truth, and one upon which rests the great and final victory; for if the soul gains final emancipation from its round of earth lives by overcoming the world, certainly the first step is to free itself from every tie, every desire, belonging to the world, which may exercise a controlling influence over it.

Jesus said that he had overcome the world, and he likewise said "The prince of this world cometh, and hath nothing in me." He who aspires to be a victor must certainly first cut the cords by which his enemy has bound him; therefore the soul that would gain its freedom must banish every earthly desire, and see to it that the whole being—body and mind, as well—is so polarized toward the Universal Mind and Will that it may say with the Nazarene, "The Father and I are one." It matters not what powers it may gain, as surely as there lurks one remaining desire which is not merged in the Universal Consciousness, so surely will it again seek an earth life and conditions by which it may reap the consequences of that desire.

On the contrary, modern Hindu philosophy in the Occident and in the Orient is now teaching that, because a tendency which is bringing misery upon the individual is the result of evil done in a former life, he must inevitably go on doing and suffering the same thing until there

is no more desire left in him for it (or power to do it?). The gross error of such teaching forges chains which bind its adherents so that it is impossible for them to advance thru the evolutionary processes by which they find themselves surrounded. By an inversion of the truth the individual is taught, that, instead of overcoming, he must be overcome by the evil he meets within himself. It is in the coils of this lying serpent that China and India have, thru the ages, been dragged down to their present conditions.

And this doctrine, so dire in its consequences, and lying, as it does, at the very foundation of all right action and right thought, has been brought to America and to Europe; and the organized body under the high-sounding name of "Theosophy," has accepted it as the chief corner-stone of its belief, and is proselyting the world to this ruinous theory; and the world is receiving it with loud applause, because it is in perfect harmony with its sensual desires, appetites, and momentary pleasures. Again, it is such an easy, comfortable belief; one does not have to struggle against evil appetites, desires, and passions; one need only read and study and, as they say, "think right," until, as one of their leaders has said, "the soul becomes so blackened and charred, that, by the very fury of its passion, light leaps forth." Can one imagine a more degrading theory than the present coloring given to what is called Karma?*

*We do not write thus because we wish to attack this people, but because Esoteric students are continually writing to know the difference between Esotericism and Theosophy. People who are somewhat familiar with both lines of teaching, see in their little reading great similarity between the two, and conclude that the only difference is that Theosophy is better organized and more popular; and so they unite themselves with that organization, and freely drink from this poisoned spring of sophistry, sweetened, as it is, by the honey of many great and grand truths. We must, therefore, for the sake of truth, speak that which we feel to be right,—yea, that which it is our duty to give to the people.—H. E. B.

The Spiritual Ideal of Peace

BY EDITH V. CRANDELL

"PEACE I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

 HE true order of being in which man exists as a spiritual idea, governed by Divine laws; has its counterfeit in the material world, governed by man-made laws and codes. The likeness of this counterfeit to the true is so deceptive and subtle as to deceive "the very elect" into thinking that in it is to be found peace, harmony, and everything necessary to the welfare of the race. "He who runs may read" that the two have nothing in common, and that where one is based on evil and the self-will of man, the other rests on righteousness and truth. The present world-upheaval displays all the methods, traits and operations which characterize the evil mind in which the man-made scheme of things has its origin, and which is its dominating factor. The methods employed on a large scale to provoke strife are the same that invite discord in the more restricted avenues of personal experience. Images of thought, having their origin in the mind of man, are projected sooner or later on the screen of time in the magnified form of international events. It follows, therefore, that as long as there is warfare between man and man, as long as one man entertains thoughts of ill-will and revenge toward his neighbor, just so long will there be warfare between nations.

Before man can enter into a true understanding of

peace, which is based on God's government of man, he must be "born again" into the spiritual order of life, where generation does not hold sway, and, consequently, where the animal element of struggle and its accompaniment do not enter, they both having their root in generation.

Altho recognizing that man as a spiritual entity is free from the limitations of the lower world, many yet fail to grasp the fact that peace, like freedom, cannot be found in purely materialistic channels. Peace and materiality are antithetical, for peace is an abstract or mental condition and the carnal mind which weaves the flux of matter, has woven a condition of struggle in which peace is inconceivable.

To find peace is to cease to be carnally minded, and to do this is to take on the transforming mind of Christ: "Let this mind be in you which was also in Christ Jesus." Peace, as known to the carnally minded man is only a period of hypnotic sleep in which the senses have temporary rest from struggle, and is not the peace, in the true sense of the word, referred to by the Scriptures as "the peace which passeth all understanding." The period between wars may be called a time of peace by the soldier, but to the mechanic, who was busily engaged at good wages while the war was on, peace may bring loss of work, with strikes and riots the day it is declared. And bitter individual feuds continue in times of international peace the same as in times of war; therefore we see that the law of struggle forever holds man in its relentless grasp unless he makes some effort to free himself; indeed unless he changes the whole order of his life. But even the attainment of spiritual peace is not achieved without its own struggle—the struggle with the senses. The victory is finally achieved by turning to God and learning of him. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Real, abiding peace cannot be created by political strategy, for the human invention of peace only plunges the individual or the nation deeper in the abyss of mental darkness. Real peace cannot be found in the secret places of men, but only in the "secret place of the Most High," the true habitation of peace. Men search in vain to find in their erroneous system of life a basis of real and lasting peace, forgetting that PEACE IS FOUNDED ON DIVINE PRINCIPLE AND LAW, and not on the fallacious conceptions of the finite mind. So, because of not seeking the light, because of dwelling in the darkness of spiritual night, the inhabitants of the earth, fearing disaster, strike at one another, thereby cultivating enmity and losing their peace and comfort in life. Because men prefer to "walk after their own devices," and to do after the imagination of their own evil hearts, "YAHVEH hath a controversy with the nations," and shall put them that are unrighteous to the sword, so that for the wicked there can be no peace.

While democracy appeals to men as the highest ideal of political freedom and national peace, and while it is infinitely more advanced than a belief in autocracy and political bondage, yet even such liberty, or peace, is not an end in itself; it is simply the forerunner of that divine theocracy that is to be, that visible representative of the Divine Idea on earth. This promised savior that is to free mankind from the powers of the prince of darkness, and to annul the curse, appears on the calendar of time as the second advent or the coming of the Messiah. Peace is the corner-stone of the system of life that is to be established at the beginning of his reign. Inharmony will find no entrance into that Body that is to become the Savior of the world, and "the peace of God which passeth all understanding" will abide forever; blessing "all nations and kindreds, and people, and tongues."

A Voice

BY ASAPH

"I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John i. 23).

W HILE Nature's beauties, in all her departments, are charming to the eye, and all her products useful to man, yet underneath all manifestation there lurks a destructive spirit, tearing asunder tissues, and destroying all forms. Observing the setting sun, the Sage of India, Buddha, lamented over the ever recurring fate of man, who, like the grass of the field, appears in spring, matures in summer, and dying with the setting sun, (or power), disappears under the cold mantle of winter, never returning to the same personality again. "As for man, his days are as grass; as a flower of the field so he flourisheth, for the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Ps. ciii. 15, 16).

Nature, as many assert, is only the expression and the executor of a mind, or thinking intelligence; it is a manifestation called forth into being by the Creative Mind, or, we might say, it is a body called forth into being and action by a soul, for it produces without intermission, from age to age and from generation to generation, forms expressing ever changing mental states and uses in being. (See Genesis i.)

To arrive at a clearer understanding of man's existence and being, we must view mankind as one personality

governed by a soul having a definite aim in view. This soul knowing the ultimate of man's creation leads mankind thru devious ways to the recognition of the necessity of submitting to the will of God as revealed to man by those individuals who thru soul development stand in conjunction with God. Revelations, as religious cults or beliefs, were given to man when the groups of people now composing the nations were in their infancy, hence susceptible to receive without controversy the leading tenets of the creeds, each creed having a similarity to the others in its main fundamental views on creation and methods by which individual man could advance to a higher state in conscious being as well as use, and reach thereby peace and closer communion with God.

Man is the revealed thought of the Infinite Mind and, as a soul, he comes into possession of a physical organism thru the process of generation, and advances to the understanding and comprehension of his source thru ages filled with pain, pleasure, hope, disappointment, struggle, death, and reincarnation, until that day when he discovers self as being the author of all his experiences whether evil or good, and ceases from creating new consequences thru the activities of his psychic nature. Truth, therefore, personifies causes and principles which are ever seeking expression thru the people who in the fulness of time are to be the leaders in all the affairs, spiritual and civil, of the human race.

From these considerations we see that the office of the true Israelite or son of God is to govern unthinking nature, which, as we have seen, eternally reproduces forms without imparting to them any other guidance than the common impulse of procreation. Nature is lavish and prolific as well as merciless and destructive, and for man to be its master he must control, guide, and utilize that irresistible force in his own being; this he must do before

he can harness the full power of nature on the planet earth and cause it to do the work it now performs without the waste and destruction by man which is now constantly going on in the world. Viewing mankind as one large personality we see that this planetary man is divided into factions called races, nations, and tribes, each of which is composed out of individuals, incessantly pursuing personal ends and aims in being, thereby creating antagonism, discord, and destruction of individuals and groups of people, because their foundation, generation, is love of self and the worship of mammon, and is, therefore, subject to time and destruction; for as long as man's mind is governed by the forces and impulses inherent in nature just that long he can not see nor discover the laws of mind and the formation of that system which exists in the realm called the Kingdom of God, for the attention of the physical and psychic man is centered in the narrow radius of his little personality, and his sight is riveted to the grass growing under his feet. To change this tendency in man's nature which he inherited from the animal creation and from which the elemental species never could escape, it required the descent into the midst of men of a mind conversant with the laws of a higher existence than generation. And the fall of man is a cosmic event, a dropping-away from a perfect state, or community of people functioning as one man.

Please observe: the generative process detaches a cell from a group of cells (individuals) for reproductive purposes, but that detached cell has no consciousness in being altho it displays the ability of constant motion. It does not know whence it came nor whither it goeth. Being detached its work in the elements is governed by time, at the expiration of which a replica of the parent form is ushered into the world of phenomena possessing characteristics which with time develop into an individu-

ality said to be a soul actuating the form or the personality. Now, men born on earth differ not only in their physical attributes, but due to the ever changing aspect of the heavens, the souls descending into flesh differ in their tendencies and desires, thus creating that diversity amongst people which is so perplexing to the ordinary sociological student, due to his ignorance of the laws of the Science of Solar Biology. This science, altho as old as the universe, is known on earth to-day by but very few, and this in only a superficial way.

The soul of man is a combination of many mind currents so well described in "Solar Biology;" and by the study of this science it is possible to develop the singleness of purpose so essential in reaching the kingdom of God, and in the light which comes thru the discovery of one's spiritual self, to realize the necessity of forming a Social Center where a different system of daily life can in the years and ages yet to come be the entrance to the Eternal City to all those who are willing to give up illusion for truth, vice for virtue, and mortality for immortality; for such a Social Center or State is the ethical outcome of human progress exhibiting itself as altruistic freedom on the human visible plane and as an ever ascending religious aspiration on the cosmic plane. "Thus saith YAHVEH, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath my hand made, and so all these things came to be, saith YAHVEH: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isa. lxvi. 1, 2).



Mental Healing--Mundane and Celestial

BY H. E. BUTLER

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"AND the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24).

✻✻✻✻ **I** N the beginning, when God created the world by the word of his power, he imbued that word with the thought, "Let us make man in our image, and after our likeness, etc." ✻✻✻✻
✻✻✻✻ **I** The word went forth into space and formed a world, and put into it the qualities of the thought, so that it has brought forth, first, the lower forms of existence, and thru the evolutionary processes—the working of that law that was in the word at the beginning—man has been produced. The word of God partook of his all-potent will, and all that has been produced by that word is under the psychological power that was in the thought of the Creator.

The thought of the Creator had a method in it, by which all things were, and were to be produced. The leading factor in that method was generation. Every thing that has been produced is under the controlling influence of this law; and the very atmosphere which surrounds our earth is potent with the power of this thought. While this thought was the thought of God, and therefore all life emanated from God and is God's life or spirit, yet all this life or spirit, which is in the earth and in the zone

immediately surrounding it, is properly called mundane or animal, because its tendency is to generation. Its thought has qualitated it for the perpetuation of the work of creation.

The prophets in the Bible times and Jesus in his teachings often referred to the Holy Spirit, and they all claimed—and justly so—to live from and to perform all their mighty works by the potency of that spirit. Primarily the word “holy” meant separate; and these words were combined to express the idea that the Spirit of God is independent, outside of, and in contradistinction to the spirit of God that is working in creation; that which is above and has never been imbued with the thought of animal generation, for it is the life and mind of God in which reside the holy angels and the spirits of just men made perfect. The Holy Spirit is the spirit of perpetuity, of immortal, individualized existence. This spirit is inconceivable to the mind of the man or the woman living under the controlling power of the creative or the mundane thought (word). Now, mental healers, Christian Scientists, and will healers are working from the potency of this mundane life or thought. In ancient times, when magic was the chief science of the world, the professionals found that these life forces were subject to their will, and that they had only to know what mental attitude to take and to maintain, in order to produce the phenomena that they desired. We read that the magicians of Egypt who withstood Moses, were able to turn the waters to blood, and to do many of the same things as did Moses, the man of God; but he, being a spiritually minded man, was able to outdo all the Egyptian magicians.

This same idea of magic has as many forms as there are societies, and we might say, as there are operators. The various classes of mental healers form only one branch of the great system of experimenters upon the

power of this mundane life. It matters not whether the mental healer denies everything but spirit, or every thing but life or will, their thought is the same. When they claim that "I am spirit, or life, or will," and deny that there is any such thing as sickness or death, or even material substance, and try to realize and firmly believe themselves part of that perfect substance, they are able thereby to repel all thought of disease, and to inspire (draw in) the very potencies of the life of the spirit of the mundane, which is the creative spirit of God. Those persons who are making no effort to conquer the law of generation—which is creation—and do effectually draw in this substance of creative life, are made most potent in all that pertains to the generation.

By the power of the mind and will thus inspired, many are turning their mind from the narrow limits of healing the body to methods for gaining wealth, luxury, and all that will gratify the appetites and passions of the body. Some are even going so far as to use these powers to punish their enemies, and to coerce the will of their opponents into harmony with their own. This is identically the same, in so far as relates to the use made of it, as the magic workers of all ages. And this mundane life—which is the life of God—has in it the provisions for the support, and even for the struggle, of man with man, beast with beast, and bird with bird, so that man can very readily, without any preparation, lay hold upon this fountain of life and cause it to serve his will.

But one of the main conditions for reaching the fulness of what is above expressed is, that the individual submit to the unqualified gratification of the sex passions. While this is not the case with all Christian Scientists, yet the result of the thought tends strongly in this direction. As this gratification of the sex passion is the power of the old serpent, the Devil, or Satan, who belongs to the fifth

of the seven creative principles, and whose office is to destroy the bodies of all living by taking of their substance to form other bodies (See lecture on Fermentation in "Seven Creative Principles"), therefore all these persons, while they for the time gain great health and vigor, soon succumb to the power of the destroyer, and become diseased and die. The very effort to perpetuate life and health from this mundane standpoint hastens the time for dissolution. Not only so, but it is a soul-destroying principle; for it cultivates selfishness and the desire for self-gratification to so great an extent that the soul of such an individual builds itself of these qualities. If reincarnation is a truth—and we believe it is—then these souls will be forced into conditions in which they must compensate for a wasted, sensuous, and selfish life. But by this we do not wish to condemn mental healing, for it is a useful and very necessary factor in the life of all those who would reach the highest goal of human attainment.

We will now consider what is the true attitude toward, and use of, not only this mind-healing, but all the powers that have been manifested thru Christ and all the prophets. We have referred to the creative word, that was sent forth in the beginning imbued with the thought of creating man in their likeness and image, and of his having the dominion; for to have the dominion is not only to have power to heal oneself and others, but it is to have all the powers manifested by Jesus; and he said, "Greater things than these shall ye do." In order to obtain this dominion there is a method of living that must be adopted by every one who seeks the attainment.

Now, while these mundane forces are the potencies of the life and mind of God, the Creator, the thought that was in that mind was, that, thru the multitude of experiences in many lives, a soul was to be matured which

would create for its own use an intellectual brain enabling it, from the external and reasoning mind as well as from the soul consciousness, to recognize the Father's method (laws) of lifting man into the consciousness of his divine sonship. The first step on that ladder, which reaches up thru all the mundane laws into the heavens where naught but the Holy Spirit prevails, is this: A recognition of the truth that the prime factor in creation is generation; that it is symbolized in the Scriptures as the old serpent that deceived Eve in Eden, and is the arch-enemy to all spiritual growth and development.

True, God made it, because it was necessary that man's consciousness should be bound to the earthly and material world until he was fully matured as the ripe fruit of God's planting in the beginning of creation. By the power of the will we lay hold of this serpent nature within us and make it subordinate to that will. Then, when the serpent or sex nature is subdued, we begin the work of RE-GENERATION, creating anew added life, storing that life within us, and again generating, that is, again transmuting and refining it. We thus obtain power to overcome all the evil in our nature; and thru a constant spirit of devotion (prayer, soul aspiration) to know the mind of God, and to do his will, we are enabled to inspire (draw into us) that Holy Spirit, and to think, know, feel, and understand from it, instead of from the mundane as before.

At this point of attainment we recognize the force of the text at the head of this article, that "The inhabitant" of this sphere or attainment of life "shall not say, I am sick;" for, "the people that dwell therein shall be forgiven their iniquity." But as long as we dwell here in the midst of a people whose entire thought is perversion—sickness, sorrow, pain, and death—we shall feel as did Isaiah (vi. 5): "Then said I, Woe is me! for I am undone; because I am a man of unclean

lips, and I dwell in the midst of a people of unclean lips." Still, as truly as Jesus, the Christ, was able "to overcome the world," so will the people who have reached this height of soul development be able to overcome the world of uncleanness in which they live; and this is done by a knowledge of the law and method. A portion of this law has been stated; a further step is now necessary before one with impunity can claim, "I am life, spirit, or will," and that step is this: Having laid hold upon and subjugated the old serpent, the carnal nature, one must dedicate his life, and all that he possesses, and all that he hopes for in this world or in the world to come, to God, the Holy Spirit. Then can he reasonably begin to muse upon the meaning of the words of John, in which he says, "In him [Jesus] was life, and the life was the light of men."

Life and mind differ in that life is spirit unformed, and is the element from which mind forms thoughts and ideas. This process we call mind. The thoughts and ideas once formed become consciousness. Now, you, who have dedicated your life to God and who are in the process of conquering creation (generation) in all its forms, no longer belong in any particular to the spirit of the mundane, but belong really to the heavens, as do the angels and the souls of just men made perfect. Therefore you have a right to claim, "I am life, spirit, mind." You now belong—soul, body and spirit—to God and heaven. You also have a right to deny that any of the vicissitudes of the mundane have power over you. You are now beginning to live from that unformed life (spirit) which is the life of God. That life, being perfect, can not be sick, can not suffer, neither can it die; for it is God, and God is the unchangeable, immortal "I."

You thus having severed every link that binds you to the mundane, or earnestly wishing and striving to do so, should now claim, try to realize, and believe the truth, that you, all

that there is of you, is a part of God, who is eternal and immortal. You cannot reach your divine inheritance as the son of God until you can realize this as vividly as you realize your existence. But this is to reach a great attainment. To do this, you must conquer the creative thought in the mundane realm in which your body lives, which has polarized all the consciousness of the spiritual entity into matter; for creation means the descent and imprisonment of spirit into matter.

For this purpose God created the principle symbolized by the serpent, the Devil, Satan, that deceives the whole world, and causes it to believe that all there is of life is in material existence. Now, the serpent is the embodiment of the psychic principle in the material world. He does not catch his prey by running after it; but thru the psychic power that is within him, he causes the prey to will to come to him, so that he has but to open his mouth and receive it. It is reasonable to suppose that whatever is done willingly, is done delightfully. This is but partly true, however, in this case. We have seen a bird under the influence of the serpent screaming and fluttering backwards and forwards over him, each time coming nearer, and yet nearer to the serpent.

The question is, why did it scream as if in fear, and yet continue to draw nearer and nearer to its enemy? Is it not this?—There are two natures in bird and beast, as much as in man. The higher nature would gladly flee from its destroyer; but the lower nature is stronger and prevails, and drags down to death. So does this old serpent-power; the Devil, Satan, continually draw down the lower nature of man to be swallowed up in matter. It even denies the truth recognized by the higher nature, and often deceives it into believing that it also is matter. This serpent-power must be counteracted by the higher nature denying this lie, and claiming the truth—which

it is to you who have reached, or are striving to reach, this attainment—"I am spirit."

Now, there is a law by which this claim of the intelligence is made effectual. This law is hidden in the secret meaning of the name YAHVEH, the will of the universe. The common understanding of the will is that of energy, as expressed in the fury of the animal, the physical strength of man. The occult will is the exact antithesis of this. It is the will of stillness. It is more; it is the will which produces what has been called faith.

"Faith," Paul explained as "the substance of things hoped for, the evidence of things not seen." When we have the substance of the thing hoped for in ourselves, it is easy to bring into the mind the evidence that we have the thing desired. Then the way to obtain this faith is to dwell continuously upon the fact that your life is a part of God's life, and is therefore immortal and incapable of any of the vicissitudes of a material existence. When you have dwelt upon this thought in all its varied forms until you really believe, then on every occasion, when you sit down alone, or lie down at night to go to sleep, try to forget the body and to realize that "I am mind, I am spirit." Imagine, believe, try to feel the spirit of life coursing thru all your veins. Abstract your consciousness entirely from the mundane, and live in the real world; and when you begin to obtain the slightest consciousness of that world, take up the serpent's lie that you are flesh, deny it, crush it out of existence by the consciousness of its falsity.

If you have diseased conditions lurking in the body, take hold of them, know and realize that it is not you or any part of you; for if you should withdraw from the body, there would be no sensation left in it, because there would be no life there. Now that you know that you are immortal life, you know that this diseased state is only the effect upon your physical body of the perverted mind

of the millions of the human family. Say not as did Isaiah, "I am undone;" but claim and hold to the consciousness that you are perfect life, and that disease is a falsehood, that it does not exist in your body. The belief of the truth in that direction will withdraw all support from any such condition whatsoever. Even the diseased states that generation have produced in the human family, causing men and women to lose the sex life, and women to have the menstrual flow, all are the deception of the perverted mind, which is turned away from its God, and is on its downward course deeper and yet deeper into matter.

Now, remember that "faith is the substance of things hoped for." All things are in God; for he created all that is, and you are now living from God, as you always were in fact, but now you are living in that perfect spirit which has not the impetus to descend into matter. You, the real man or woman, have risen into it; and because of this, its life is your life, its mind is your mind, and your being is a part of its being. Therefore it follows that the substance of whatever you are capable of hoping for is in you. You have only to centralize all your consciousness upon the thought which you wish to be realized; hold your mind—which is your consciousness—on that thought, and in fact *in* it; do not allow other thoughts to come in—doubts, or fears, or any of the consciousness of physical surroundings. By so doing, the substance of the thing hoped for will come into you as naturally as do the waters into an empty vessel when placed in the sea. We have been trying to prepare your minds for this in our former instructions on concentration; for when you can concentrate your thought upon anything and hold it there without a waver, you, who have lived the life that we have taught, and as set forth in this article, can obtain or do anything that you thus focalize upon.

The Discipleship of Jesus

BY NATHAN DAVIS

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John viii. 31, 32).

STEADFASTNESS is very important in the school of the Christ. The first step in this school is to get correctly indoctrinated as to all the requirements of the Master; and if you aspire to the highest goal of human attainment, you should learn to differentiate between the different degrees of attainment. Many degrees of attainment pertain only to the terrestrial order, while others pertain to the celestial order and it is very important that the student understands that that which is natural is not spiritual and that which is spiritual is not natural. "That is not first which is spiritual, but that which is natural; and afterward that which is spiritual," but we find many theologians making that which is last a concomitant of that which is first, which greatly confuses the disciple and he knows not how to take account of himself. There are many conditions in life that pertain only to the natural life, and not to the spiritual; and many pertain to the spiritual and not to the natural.

"In the beginning was the word, and the word was with God, and the word was God." Then, to continue in the word is to continue in God, and this is very important for upon this expression rests the whole structure of the at-one-ment. "As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may be

lieve." For "God was in Christ reconciling the world unto himself," and so must the Holy Spirit which proceeds from the Father and the son be in each and every one of us, to the end that absolute unity and harmony be established between God and all the elect sons of God. As many as receive the true doctrine of the at-one-ment, to them is given the power and the privilege to become sons of God, and it is only those who attain to the Divine sonship who will find place in the body or bride of Christ. Upon these important questions many heretical doctrines are being promulgated, and many will miss the mark because they have been wrongly instructed instead of searching God's word for the truth that makes men free. False Christs and false prophets will show forth great signs and wonders; so much so that if it were possible, they would deceive the very elect. The only infallible remedy for preventing this deception is absolute obedience to every mandate of the Christ. Search the Scriptures diligently for his mandates and obey them, "for so shall ye be my disciples."

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." This then is the Biblical evidence of discipleship—not carnal love, but incorruptible, Divine love. "Behold, how good and how pleasant it is for brethren to dwell together in unity," "of one heart and one soul, having all things common," "for there YAHVEH commanded the blessing, even life for evermore." Are we meeting these conditions? God has never failed to keep his part of any contract or covenant, if the conditions have been complied with by men. In crucifying the "old Adam," men almost universally fail to eradicate all the roots of bitterness. The carnal love for the opposite sex is extremely hard to overcome

and Jesus has especially called attention to this matter in Hebrews xii. 15. One should diligently inspect one's own principles, temper, and conduct, lest one by sloth, carnality, or unbelief, should find oneself destitute of any real change of heart, or regenerative grace of God. Many are really too slothful to exercise self-control in these matters and often abandon themselves to whoredom or other uncleanness, as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright and all the great honors and blessings attached to it. And the consequences were irretrievable, for when he became importunate, he found no place of repentance, tho he sought carefully with tears, for the manner in which the sin had been committed, made the consequence entailed irrevocable. Even as it was during the ages of Taurus and Aries when the human race had become so corrupt that God said to Noah, "The end of all flesh is come before me; for the earth is filled with violence, and I will destroy them." Then came the building of the ark, and the flood came and the race was destroyed, except Noah and his family who were found to be perfect in their generation. The earth was quickly repopulated from these eight persons who were preserved alive from destruction; but the succeeding race were little better for the people went to every excess in unlawful generation and wickedness.

Then on the cusp between the ages of Aries and Pisces, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life," simply by following him in the regeneration. "But all we like sheep have gone astray;" there is none that doeth good, no not one. The race is perishing to-day by millions, but is rapidly being replenished by unlawful generation; for the race is only the product of lust and wantonness, and God says, "How can

I pardon thee? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife" (Jer. v. 7, 8).

These are indeed perilous times and no wonder that the Christ has made the conditions of discipleship so exacting. (See Luke xiv. 26, 27.) Obedience is the test of love and discipleship. It is by natural generation that sinful nature is transmitted and it can be healed only by following Christ in the regeneration. The "old Adam" is thus crucified and the new man, Christ Jesus, is put on. And when the angel of the Lord ascends from the East having the seal of the living God to seal the elect sons of God who are to have place in the body and bride of Christ, if there are any in whom there is not a perfect image of the Elder Brother they must of necessity be rejected, for Christ is the one by whom all must be judged.

Now let every one who aspires to a place in this elect company get busy, for every one who has this desire and this expectation must purify himself even as Christ is pure, or be left behind. When the gathering of God's Elect begins it will be too late to make the excuse that our tutors told us that Jesus had "*paid it all.*" Jesus is a *High Priest* who can be touched with a feeling for our infirmities and will compassionately help us; but we must quickly get in line with the ascending fellowship in order that he may reach down, take us by the hand, and lift us up from the earth thru the breach that he has made thru the ramparts of iniquity; The man who expects to obtain happiness without living a holy life and possessing a renewed heart, will be sadly disappointed for "Whatsoever a man soweth, that shall he also reap."

Easter

BY S. I.

N the Easter festival we find some deep and important but often overlooked truths. The ancient religions had their Spring festivals with ceremonies symbolizing the newness of life, which also in human activities should express itself in higher and higher degrees. In regard to our Easter we can easily trace it back as far as the time of Moses. According to Moses this feast should begin at sunset on the 14th day of the first month, Abib; but after much quarreling during the second and third centuries, A. D., the Roman church succeeded in establishing the rule that Easter should always be celebrated on a Sunday, and as a memorial of Christ's resurrection.

The external observance of Easter may be of little interest to us, but the inner meaning of these Easter observances become important to us to the same degree that an understanding of them is gained. It is interesting to note the detailed instructions in the account in Ex. xii. We are told that when the Israelites (overcomers) were ready to leave Egypt (bondage), they had to prepare and eat the Passover meal according to certain instructions, in order to save themselves from the "destroyer" (death). The last enemy, death, must pass by without harming the one who correctly eats and keeps *pascha*; that is, retains and correctly utilizes his vital powers physically and mentally, thus thru regeneration transforming his mortal parts to the immortal state. (See I Cor. xv. 53.)

The Passover should be eaten in the *night*; that is, we must be always wide awake and on guard, because the enemies that would hold us in bondage are in the dark, the unseen realms, and work secretly. The blood of the Passover lamb or kid should be brushed on the two sideposts of the door and on the lintel above the door (Ex. xii. 7). The two sideposts, the physical and mental parts of man, and that which unites and harmonizes them—the intellect and the intuition—must be so permeated with vitality and life (blood, see Lev. xvii. 11), that death will lose its power over the threefold human being. The Passover animal should be “roast with fire” (Ex. xii. 8). And only “unleavened bread, and bitter herbs” should be eaten with it; that is, no elements should be absorbed that would cause dissolution—nothing of pride, hate, jealousy, etc., can be harbored in the mind, altho abstaining from it may be unpleasant and difficult. “Have your loins girded” (Ex. xii. 11); namely, the passions and desires under complete control; “your shoes on your feet;” namely, the understanding and faith protected against evil influences; “your staff in your hand;” that is, the WILL must have a firm grip on the reason, never losing sight of the purpose or object which is to be attained, but always directing and balancing until the goal is reached.

No one can really celebrate or keep the true Passover unless he is “circumcised” (Ex. xii. 48), and not defiled “by reason of a dead body,” or by touching “the dead body of any man” (Num. ix. 10; xix. 11); that is, he must have purified his life function by not dealing with methods that bring death.

From Num. ix. 10-13 we learn that it is a greater mistake (sin) to neglect to keep the real Passover when one is ready for it, than to be left behind and have to wait—perhaps to another incarnation—on account of impurity, or for lack of opportunity. But YAHVEH’S Passover was

only the beginning of a series of seven holidays (Ex. xii. 15-17), the "Feast of Unleavened Bread;" no leaven was permitted within their dwellings during this period. Compare with I Cor. v. 6-8. The life of Regeneration must continue until every part of the human constitution is clean, and all destructive elements in it are eliminated. Compare with I Thess. v. 23.

The principal part of Christ's teachings was the method by which we *pass over* from the old life of generation, which leads to death, to a new way of living, which leads to the age-lasting life. Altho it was only to his nearest followers, yet he repeatedly explained this transmutation, but they did not understand it until a little time before he left them (See Matt. xvi. 21-28; Mark ix. 30; Luke xviii. 31-34; xxiv 13-35), and it seems to be very little understood even in our time.

The Passover week seems to have been celebrated at the time of Christ and, according to one modern authority, the Master ate the Passover with his disciples on the 14th of Abid, or Thursday evening, March 10th, 30 A. D. But when we try to understand the account of the crucifixion and resurrection of Jesus, in its literal sense, we meet with many inconsistencies, and the failure to grasp the inner meaning has caused much confusion. Take for example, the misunderstanding of Matt. xxviii. 1, where the Greek reads: "*Opse de sabbatōn* (plural) *te epifōskouse eis mian sabbatōn*" (plural); this in the Authorized Version reads: "In the end of the sabbath (singular) as it began to dawn toward the first day of the week." As both the Greek words *sabbatōn* are in the plural why should the first one be translated "sabbath" and the other "first day of the week?" It seems quite natural that the writers of the Gospels spoke of these seven holidays in the plural as "sabbaths" and therefore we may translate the passage thus: "Late in the sabbaths [the passover week],

when dawning into the first [first in importance] of sabbaths." That the Apostles regarded the resurrection as a "sabbath" of highest rank is seen from Mark xvi. 9. which reads: "*Anastas de prōōi prōōte sabbatou*" (Arisen early on the preeminent sabbath). From Ex. xii. 16 and Lev. xxiii. 7, 8, we see that the first and the last day of the Passover week were considered as special and great holidays; but according to our calendar they do not fall on the same week-days or dates every year. In 1902 the Jewish Passover came on a Tuesday; in 1910, on a Sunday.

Surely this "Easter," or the transformation period of man, is of the greatest importance; and it seems quite proper that the object of the Easter celebration was transferred to Christ's resurrection, as that account contains the same lessons as the Passover week does, only put in another form.

Altho about 2,000 years have elapsed since the Master gave the necessary instructions for the REAL Passover, there seem to be comparatively few who care to practise his methods or even to study them. Are the people not yet ready for them? Are they too busy building their confounding Babel-towers? Or, perhaps, are the times and conditions too unfavorable?



It is the thief who fears most that his goods may be stolen; it is the deceiver who fears most lest he be deceived by others; it is the one who speaks the harsh and unkind words who fears most lest he receive—and resents most—the unkind words from others. They who have the most kindness and goodness in their own hearts can see most clearly the kindness and goodness of intent in the hearts of others. —E.

Human Nature and the Carnal Mind

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

✱✱✱✱✱ I N order to have clear views on the subject of holiness, we should be careful to distinguish between *human nature* and the *carnal mind*.

✱✱✱✱✱ By *human nature* we understand pure, unsullied human nature, as it came fresh from the hand of God, made after his own image and likeness, and pronounced like everything that he had made "exceeding good" (Gen. i. 31, lxx).

The expression, "carnal mind," we may understand to mean that original,

INDWELLING SIN,

which came into the world thru Adam's transgression, and which is transmitted by propagation to his posterity (Rom. v. 12).

The usual theological term, "old nature," comprehends both human nature (the work of God) and the carnal mind (the work of the devil), which latter the Son of God "was manifested to destroy" (I John iii. 8). The use of this term leads to much confusion of thought on the subject, simply because it makes no distinction between "the body of sin," which "thru faith in the operation of God," is "destroyed," and the actual body of flesh and blood, which is to be presented "a living sacrifice," *holy* and *acceptable* to God (Rom. xii. i).

In Romans viii. the carnal mind is thus defined:

(a) It is "death" (verse 6).

(b) It is "enmity against God" (v. 7).

(c) "It is not subject to the law of God, neither indeed can be."

(a) As long, therefore, as I have any measure of the carnal mind remaining in me, I have

JUST SO MUCH OF DEATH,

interrupting and hindering the spiritual life, keeping me in a state of perpetual spiritual babyhood, so that I cannot partake of solid food, nor receive the further teaching of the Spirit (Heb. v. 12-14).

(b) The carnal "babe in Christ," always endeavors to preserve that "friendship with the world, which is enmity against God." To him "Wisdom's ways" are anything but "ways of pleasantness;" the yoke is not easy, nor the burden light. He fears God, with

TORMENTING FEAR,

as an "austere" exactor, because he knows not that perfect love which casts out all fear (James iv. 4, and I John iv. 18).

(c) There are those who say, "that the carnal mind or body of sin is not destroyed, but kept in subjection till death sets us free." But "the requirement of the law is to be fulfilled in us," and it cannot be fulfilled in any one who has the carnal mind; "for it is not subject to the law of God, neither indeed can it be." I must, therefore, be

ABSOLUTELY FREE FROM IT,

before "the righteousness of the law" can be "fulfilled" in me (Rom. viii. 4).

It is evident that human nature can exist apart from the carnal mind, because the Lord of glory Himself, partook of flesh and blood, being at the same time Son of God and Son of man (Adam). And we, like Him, have become partakers of two natures, human and divine; having become by generation, sons of Adam; and by regen-

eration, sons of God.* He was made in all things like unto his brethren, that his brethren might become "as He is" even "in this world" (I John iv. 7). "For HE THAT SANCTIFIETH AND THEY THAT ARE SANCTIFIED ARE ALL OF ONE, FOR WHICH CAUSE HE IS NOT ASHAMED TO CALL THEM BRETHREN." His being "tempted in all points, like as we are, yet without sin," shows that those who are fully surrendered to God, whom the apostle styles "spiritual" and "perfect" in contradistinction to those who are "yet carnal,"

WILL STILL BE TEMPTED,

and tho they are free from the carnal mind, and "have the mind of Christ," yet Satan will find in each of them, an inward correspondence to the outward environment of temptation. This proposition may be fully proved by an analysis of Christ's temptation in the wilderness:

TEMPTATION.

1. Command this stone that it may become bread.
2. Satan showed Him all the kingdoms of the world, and said, To Thee will I give all this authority, and the glory of them, if Thou wilt fall down and worship me.
3. To cast himself down from a pinnacle of the Temple.

CORRESPONDENCE.

1. He hungered.
2. The object of His coming was to obtain "all authority," so that the kingdoms of the world might become the kingdom of God and of His Christ. Rev. xi. 15
3. His trust in the Father and His desire to manifest Himself as the Son of God

Thus Satan comes as an angel of light, endeavoring to take advantage even of that which is good in human nature, and of that which is purely natural; namely, such desires of the flesh as Adam and Eve had before the Fall. In reviewing Eve's temptation it will be seen that Satan finds correspondence even in

UNDEFILED HUMAN NATURE,

as it came fresh from the hand of the Creator. Now, what were the motives set before *her* to disobey God, and

*We become sons of God after we have followed the Christ in the regeneration until we have received the Holy Spirit and are actuated by it, and not until then are we partakers of the Divine nature.—Editor.

how did her inward desire correspond in each case to the outward temptation?—

TEMPTATION. •

1. Ye shall Be as God (R. v.).
2. Knowing good and evil.
3. Fruit of the tree desirable to make one wise.
4. Good for food.
5. A delight to the eyes.

CORRESPONDENCE.

1. Desire to be like God.
2. Thirst for knowledge.
3. Desire for wisdom.
4. Desire for food.
5. Love of the beautiful.

Among these enumerated, there is not a single evil motive. This is why self or human nature, has to be given up to death,* so that Christ may reign supreme in us, and that "every thought may be brought into captivity to the obedience of Christ," and we continually abiding in Him, and He in us, may:

- (a) Commit no sin.
- (b) Receive whatsoever we ask.
- (c) Bear much fruit.
- (d) Walk even as He walked.

He so delivered up his human nature to death, that he never once spake from himself, nor acted by his own power. We are to follow in this, not seeking to save our lives, but gladly delivering them up to the death, having been jointly crucified, dead and buried with Him, and now, "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh" (II Cor. iv. 10, 11).

*To those unfamiliar with the thought of the immortality of the physical body, orthodox statements regarding death, unless very fully defined, are apt to be very confusing and turn the mind away from the fact that the Lord Christ taught the possibility of Eternal Life in the flesh; that is, that the physical body need never die. The death referred to in this article is the passing away of the carnal consciousness, or the overcoming within ourselves of all the evils of our nature.—Ed.



The Aquarian Age

BY ELSIE H. STOAKLEY (England)

* W *
* * *

We are living in an Aquarian Age, an age of paradoxy. Never before has there been such diversity of opinion and such independence of thought on every plane of existence and yet never before has there been such a desire for unity.* Our earth is leaving its youth behind it and the new life of manhood is opening before it, a life of initiation into the mysteries of the kingdom of Heaven.

From the baby Taurus grew up the sturdy child Aries. And as time went on the youth Pisces came into existence, and having arrived at the age of puberty, great internal changes were taking place in him. Whereas in the past all his vital force had been used for physical growth, now for the first time (nearly 2,000 years ago) there was an excess of life which permeating his being, gave birth to his soul. Real sin now became possible, for the unforgivable sin is the sin against the Holy Ghost, the sin of losing the Christ-spirit of life. With the realization of this basic principle of Regeneration, of conservation of energy—the conservation of the reproductive substance—firmly fixt in his mind, the man Aquarius was born into a fuller and deeper life, a life of preparation for Sonship with the Father, the Life Everlasting. The Kingdom of Heaven is the birthright of those of the Aquarian Age, and knowledge of this eternal inheritance will be given them just in proportion as they are able to receive it—just in proportion as the life principle of love is incorporated into their beings.

*See Editorial.

Altho our earth has arrived at man's stature, yet the "foes of his own household"—passion, fear, hate, selfishness, impatience, excitement, etc.,—will all have to be overcome before man can become fitted to hold God's spirit. Each individual trying to live the regenerate life has the same temptations and difficulties to overcome as humanity has at the present time. Sometimes there are defeats and sometimes victories; sometimes the vision is dull and sometimes bright; sometimes the physical life seems real and sometimes the spiritual life seems real; and so, to the looker-on, the budding man, Aquarius, seems to be full of strange inconsistencies, and to be made up of many different natures. But after each defeat the realization of his loss becomes greater to him, and after each victory he feels within him more and more strongly the Christ spirit which is growing his soul. Man's work is to prepare his body and mind to receive the Holy Spirit, and as fresh knowledge of the way to do this comes to him he has constantly to make readjustments and to modify and extend certain preconceived ideas.

"As I look from the isle, o'er its billows of green,
To the billows of foam-crested blue,
Yon bark, that afar in the distance is seen,
Half dreaming, my eyes will pursue;
Now dark in the shadow, she scatters the spray
As the chaff in the stroke of the flail;
Now white as the sea-gull, she flies on her way,
The sun gleaming bright on her sail.
Yet her pilot is thinking of dangers to shun—
Of breakers that whiten and roar;
How little he cares if in shadow or sun
They see him that gaze from the shore!
He looks to the beacon that looms from the reef,
To the rock that is under his lee,
As he drifts on the blast, like a wind-wafted leaf

O'er the gulfs of the desolate sea.
Thus drifting afar to the dim-vaulted caves
Where life and its ventures are laid,
The dreamers who gaze while we battle the waves
May see us in sunshine or shade;
Yet true to our course, tho our shadow grow dark,
We'll trim our broad sail as before,
And stand by the rudder that governs the bark
Nor ask how we look from the shore."

The Aquarian man is bound for Eternal Life for "this is the promise that He hath promised us" (I John ii. 25). He will delay or hasten his progress just in proportion as he loses or conserves his life forces, "For whosoever hath, to him shall be given, and he shall have more abundance" (Matt. xiii. 12). But his ultimate arrival at port is sure for thru living the Regenerate Life he has within him that which will weather the roughest storm, the Spirit of the Living Christ.



Letters

Battle Creek, Mich. May 15, 1919.

Esoteric Fraternity,

Dear Friends:

As some of you may remember, I have just past my 62nd birthday, and am very grateful for the light of life that fell on my path when the first copy of "Practical Methods" was given to me. I feel that I owe my present well-being to its teachings; and tho I was disappointed at the demise of Brother Butler, yet I am very glad that he lived to give us so much useful truth; and some of his letters to me are kept as guide-posts on the way.

Find enclosed \$12.00 for the Work. With kind regard and best wishes to you all. T. T—.

Beverly, Mass. July 10, 1919.

Esoteric Publishing Co.

Gentlemen:

As you will notice, the enclosed money order was made out some twenty days ago, and I have succeeded in sending you this letter only to-day. Well, I expect that some day I shall have sufficient promptness always to accomplish what I have determined to do.

The enclosed \$25.00 you may use in your Work, which is the only Work on the planet to-day with LIFE in it. I hope that I may be able to send you more in the future, even if "the Prince of this world" is still allowed to rule.

Respectfully yours,

J. G—.



Briefs

BY ENOCH PENN

THE MYSTERIES of the kingdom of God are the laws, methods, and means whereby one may attain to the Kingdom, may enter into heaven. The common belief is that one must die to go to heaven, but the Christ said, "The law and the prophets were until John, since then the kingdom of heaven is preached, and every one presseth into it." That is, it is possible for one to enter into heaven while still living upon the earth. On first thought this seems to be an impossibility, but let us reason about it: Heaven is not a locality but it is a state of consciousness. When thru the regeneration the soul is awakened, it begins to see, to hear, to speak, to love and to be loved, to know and to be known, in that realm of spirit wherein dwell the angels of God. While it is true that some may conserve the seed for a long time before they

become conscious of that heavenly world and its inhabitants, yet to some this consciousness comes comparatively soon. But thru the regeneration, attained by the conservation of the seed with an earnest devotion to the Spirit—that is, with the attitude of earnest, prayerful inspiration—the consciousness of the kingdom of God must and will eventually be attained, when one may consciously associate with the angels of God while living here in the body of flesh. And when the heart is purified one may even see God's face; even as the Master said, "The pure in heart shall see God."

ROOTING UP ERROR—In the parable of the wheat and the tares, the servants said to their master: "Wilt thou then that we go and gather them [the tares] up?" But he answered: "Nay, lest while ye gather up the tares, ye root up also the wheat with them." It was not the work of the Lord Christ to expose and fight against the evils and false beliefs of the people. His effort was simply to place the truth before their minds, knowing well that if they accepted the truth, they would reject the corresponding error as a matter of course. There are those whose habit it is to fight against all that they consider evil—evil habits in others, erroneous beliefs, etc.,—and it is sometimes said of them, "They attack evil wherever they see it." But this is not the Christ's method of dealing with these evils. Teach the people the truth,—that is enough—but be sure that it is the truth which you teach. We believe that the only persons against whom the Christ spoke in denunciation were teachers of false doctrines: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Editorial

WHEN a person or an organization shows a desire or a willingness to unite in their work with another person or persons or organization, as the case may be, apparently for the welfare of both or all, it is usually thought that the person or organization thus uniting has interests in common with the others, and it is usually looked upon as manifesting generosity of spirit, broad-mindedness, etc., and in the case of a religious body or fraternal order, such unity is considered to be evidence of brotherly love. But it should be noticed that persons, or organizations, or even nations may unite for evil purposes as well as for good purposes. At the present time there is much talk about "unity" of feeling, "unity" of thought, etc., and especially is there much talk of a unity of churches, as well as of a unity of nations. It is well that Esoteric students be alive and awake to the things that are taking place in the world to-day—it is right that they should look behind all this planning and organizing for the motive behind these efforts for such unity, for the object of such unity, and also look into the future in order that they may foresee the probable results of such unity.

Unregenerate man loves power, and the world as it stands to-day is filled with greed, selfishness, and love of power. In every family group, and in every organization, no matter how small, there are always one or more characters that stand forth as the ruling power of that group or organization. Does any one think that it will be any different if all the churches unite? Will there not be a dominant power, one church that will rule all the other churches, one denomination that will compel all

other denominations to bend the knee? And is not this the end in view? Is not this the unperceived (to many) motive behind all this appearance of brotherly love and broad-mindedness? To what tyranny and religious persecution will such a unity of churches not lead? Will not the horrors of the Spanish Inquisition be repeated?—and worse! “For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be”—this time is approaching. And yet the people like a bird under the charm of a snake move on to their doom.—Why?—Because a subtle, psychic power, tho unperceived, is at work—has been at work for many years—sending out this thought of church unity into the world.

Thought is first sent out psychically and silently over the earth until the minds of the people have become filled with it, and then when some plan is suddenly sprung as a project for consideration, the people exclaim, “Why, of course that is good, that is just what we have been thinking about!” This subtle, psychic power has gone forth over the earth and filled the minds of the people with the thought of unity, but as long as man lives in generation unity can bring only disaster, for it invariably results in a consolidation of power. Who has not watched the splendid systems and organizations of Capital enterprise grow into existence, only to become systems of oppression as the control became too consolidated? And now, the Labor organizations have been uniting in order to offset the oppression of Capital, until they have gradually become as powerful as Capital, and as oppressive and exacting. Unity cannot be anything but a curse to the earth as long as generation holds sway, for the heart of man is “only evil continually,” and any unity can mean only oppression and a controlling power in the hands of the wicked, no matter under what guise it

starts, whether as a unity of churches or as a "League of Nations."

Not until man has become regenerated, not until he has come under Divine Law, can unity be a blessing to the earth. It was for the purpose of Divine unity that the Esoteric Work was established. The Founder of this Work, foreseeing the conditions that were coming to the earth unless man changed his course of living, gave the people methods whereby they might escape destruction, and become perfected into Divine manhood and womanhood; gave them methods by which they might perfect their lives and come under the guidance of the Divine Mind, and be moved and actuated wholly by the power of that Divine Mind and Will, in order that there might take place on earth a gathering of God's people, the Body of the 144,000 of the Redeemed of the earth, who would become the Savior of the earth, and save the people from this dread Monster that is even now rearing its head in sanguineness, seeing its hour of power fast approaching.

For many years these teachings have been going out from this place, trying to prepare the people with their message of truth, and with their warnings against the present times and conditions, and worse times and conditions that are to follow. But how few have heeded the word!—how pitifully few! For over thirty years these truths of the Regeneration have been sent forth to the people. Only thru living the REGENERATE LIFE and thus by the power of the conserved and transmuted life within the organism, refining the potencies of the body, mind, and soul, thereby coming into unity with the Spirit of God, can any one hope to escape the misery and the terror that are before the world—this is the only means of escape.

O Father, YAHVEH, our God, open the eyes of your people, unseal their ears, that your message may be heard—

that your truths may go forth, and save the world from this dread Monster. Shorten the time,—we pray thee—shorten the time of this misery lest thy people perish! “Except those days should be shortened, there should no flesh be saved.” Send forth your mind over the earth and instil anew your teachings into the minds and hearts of your people, that the people may KNOW the truth, and in knowing it and living it, become free from the psychic power of this MONSTER that is psychologizing the whole world.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10.08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3.20 a. m.

Time of Cusp Transits				
Washington, D. C., U. S. A. September, 1919.				
Body	Enters	On	h.	m.
		day		
☾	♈	1	2	50 p. m.
"	♉	4	3	12 a. m.
"	♊	6	0	45 p. m.
"	♋	8	6	38 p. m.
"	♌	10	9	40 p. m.
"	♍	12	11	28 p. m.
"	♎	15	1	28 a. m.
"	♏	17	4	31 a. m.
"	♐	19	9	0 a. m.
"	♑	21	3	8 p. m.
"	♒	23	11	17 p. m.
"	♓	26	9	52 a. m.
"	♈	28	10	29 p. m.
☿	♈	23	9	27 p. m.
♄	♑	19	11	10 a. m.
♂	♊	30	5	32 p. m.
♀	♋	19	3	43 p. m.
♁	♌	4	5	31 a. m.
"	♍	8	11	51 p. m.
"	♎	13	10	21 p. m.
"	♏	19	0	41 p. m.
"	♐	26	7	46 a. m.
On September 1st				
☾	is in	♊	0°	43'
♄	" "	♋	1	55'

Time of Cusp Transits.					
Washington, D. C., U. S. A. October, 1919.					
Body	Enters	On day	h.	m.	
☾	♊	1	11	20	a. m.
"	♋	3	9	54	p. m.
"	♌	6	4	34	a. m.
"	♍	8	7	36	a. m.
"	♎	10	8	25	a. m.
"	♏	12	8	52	a. m.
"	♐	14	10	32	a. m.
"	♑	16	2	25	p. m.
"	♒	18	8	51	p. m.
"	♓	21	5	43	a. m.
"	♈	23	4	45	p. m.
"	♉	26	5	23	a. m.
"	♊	28	6	27	p. m.
"	♋	31	6	0	a. m.
☼	♈	24	6	13	a. m.
♀	♈	8	11	22	a. m.
"	♉	27	4	37	a. m.
♂	♊	4	7	15	p. m.
"	♋	14	10	58	p. m.
"	♌	25	7	40	p. m.
On October 1st.					
♂	is in	♋	9°	15'	17"
♂	" "	♋	3	8	44
♂	" "	♌	2	59	44
♂	" "	♍	0	7	38

BIBLE REVIEW

VOL. XVI

OCTOBER-NOVEMBER 1919

No 10

Bible Reviews

BY H. E. BUTLER

I.

(Reprinted from "The Esoteric" of April, 1890)

NOTE—The two following articles first appeared under the title, "To the Readers of The Esoteric," in the April and May numbers of "The Esoteric" of 1890, and were introductory articles to the "Bible Reviews" series. It is now our intention to reprint the entire series of "Bible Reviews," and to avoid confusion we are renaming these two articles and reprinting them, as they here appear, as articles I and II of the "Bible Reviews" series.—EDITOR.

 We have for some time been studying to know what line of thought would be most useful to you, and to the greatest number of the human family, and we see many reasons to believe that, in view of our limited time, and the space in this magazine, that no other line of thought would be of so much value as the Bible. First, the greater part of English speaking people believe in it as a book of truth, and a standard of moral and religious life; and many believe in its prophecies, but admit that they do not understand their import; and last, but not least, we believe—after many years of study of its pages and comparison with the facts of nature—that it is all the above and much more; namely, that it is a book of scientific knowledge, of a character not understood and most needed by the world to-day. For the past hundred years the

mind of the civilized world has been turned toward the physical sciences, and away from the mental and spiritual sciences, for we have come to know that the mental and spiritual is as literally scientific—being capable of demonstration—as the physical sciences, and also that, so far as a knowledge of their absolute facts is concerned, neither can be complete without the other.

The Bible is a book of mental and spiritual science once known to the few; that few were commonly known as prophets and seers. They having a knowledge of the laws and methods of applying these sciences to their own lives, and a will to do so, obtained powers over the subtle forces of nature, to a degree that was wonderful to the common people, and obtained knowledge thereby, thought to belong alone to God. These knowledges and powers were partially known to all nations at the time the Bible was written, therefore, it appears ambiguous to many because the occult knowledge common to all at that time has been lost to us. Therefore it appears like a book of uncertain language.

During the last eight years* the literature of the East has been translated and placed in our hands, which, when properly understood, will give us that which was commonly known at the time the Bible was written; and the base of the Bible language from which it can be understood; but it, in its highest phase, is as far below the Bible, as the races thru which it came are below the Caucasian race. But to talk about the great truths of our Bible without that knowledge would be like talking algebra to one who had no knowledge of mathematics, whereas, if one had first learned the lower branches, one would be ready to begin to learn algebra.

If a chemist were talking to one versed in chemistry, he would talk the language of the science, and one un-

*We would remind the reader that this article was written in 1890.—Editor.

learned, listening, would not understand. And if you were relating an occurrence to one familiar with the circumstances under which it occurred, you would not go over the details, but would begin at once with the part unknown to the hearer, and so did they thru whom the Bible came. Every good, clear-headed minister, when he attempts to explain the Bible, begins by explaining the circumstances under which the words were expressed, but, unfortunately, he knows only but very little of them—almost nothing of the learning with which that people were endowed, which consisted mainly of laws and methods, regarding what we now recognize as mundane magic. That having come first, it formed a language which made it possible for the celestial and divine magic to be taught, with its uses, its abuses, results, etc.

When we speak of magic, we refer to the control of laws and forces beyond the realm of the five senses. And what we call "mundane magic," is that domain of the unseen governed by the animalized or selfish will of man, whether used intelligently, or by instinct, or by ceremonies taught him. What we mean by celestial and divine magic, is the knowledge and power gained by a holy, devout life; namely, a life devoted to acquiring knowledge and methods for the elevation and harmonization of the world to the laws of God or Spirit, bringing them thereby to a condition of perpetual consciousness in this, and in the Spirit world—this is "eternal life."

The Bible, especially those portions relating to the prophets and the teachings of Jesus, is replete with this thought of continued consciousness after the dissolution of the physical body.

This doctrine is presented with laws and methods by which the physical and mental conditions of the adherent might be changed from a state of unconsciousness in sleep and death, to consciousness in both.

Now, if we find that in this Book there are laws, and

methods for applying them, for the accomplishment of the above, then we all must admit that this Book is not only a book of morals, but of science also.

There are many noble, clear-headed and honest-hearted men who, in their life and habits, are patterns worthy of imitation. Among the most prominent are Robert Ingersoll and many of his followers, who have been disgusted at the erroneous and contradictory doctrines supposed to be based on the teachings of this Book.

The many learned men whose business it is and has been for many years, to study and to teach the Bible, have made such a work of baseless fabrications of it, that the above class of men have taken for granted that their errors are the errors of the Bible, and, therefore, have never taken the trouble to examine for themselves; for all these have the capacity, if they saw good reason for using it in the study of this book, to discover the many important parts which lie hidden beneath the verbiage of theological ignorance.

Some would ask, "Do you not believe that the majority of the Christian ministers are honest?" To that I must answer yes and no! How can both be true? No, because they are not honest with their own intelligence and intuitive perception. Yes, because the fear of their associates prohibits them from allowing their own common sense to have freedom of action. The doctrines which they are forced to preach were formed by men during the dark ages of the world, by men whose ignorance and illiteracy was so great that these ministers of to-day would not countenance them if they were living now; they would be acceptable only as common laborers in the most menial spheres.

Nearly all ministers now see clearly that if they read and gave due credit to the teachings of the Bible it would overthrow all their creeds, and what they call the "es-

sential doctrines," and, therefore, they fear to speak the true sentiments of their minds, and try to justify themselves by the thought of how much good the church has done, and is doing, and what disaster it would bring to make the overturning of beliefs which they see would inevitably follow; so they close their eyes to the truth, and refuse to see it—will not allow their intelligence to work.

I heard a prominent minister say, "I once thought I knew something, but thank God, I do not want to know anything but Jesus Christ, and him crucified." Certainly he knew less of that than of anything else, and he went on with his argument against thinking and desiring to know the truths of the Scriptures. Many are plainly acknowledging that it will not do for them to allow themselves to think on these subjects, for fear of skepticism. What would be the appropriate name for this condition? Let us see.

In what is man superior to the beast? Is it not wholly in his capacity to think, to reason logically, and to understand laws, principles, etc.? Is not the object of a life of experience to develop these powers? Is not the soul of man the conscious, thinking part of him? All these ministers will answer yes to this. Then are they not trying to crush this thinking part of themselves out of existence? Are they not then committing suicide and murdering their followers? This sounds harsh, but, admitting their own position, it must be so; for who commits the greater crime, the man who destroys the body and frees the soul to go to its rewards, or the man who destroys the soul, or at least deprives it of all that comprises existence, which *they* do, if it is "the conscious, thinking part" and they destroy the power to think. It follows then that they destroy the soul. These are thoughts that the clergy should think about, and weigh well what they say and do in these matters. It is almost

unbelievable what prejudice will do among this class of men.

There was one case which came under my immediate notice, of a minister of a prominent congregation who became interested in THE ESOTERIC and recommended it to his people. His associate ministers could find nothing objectionable in the magazine whereon to base a charge against the minister, yet, so afraid were they of what their people would think, that they went back to the time when he was a young man in college, and brought up things said to have been done then, whereupon to base a scandal to destroy the influence of this, their fellow-minister, because he dared to think and speak his best thought; and these accusations were of a nature but little considered at the time, and they who brought them were guilty of worse things during the same period.

The people will not admit, to themselves even, to what extent they are controlled by these men. A little experience of my own will well illustrate this point.

In 1874 I was living in the Alleghany Mountains giving my whole time to the study of the Bible and nature. I went out to a little town some fourteen miles distant, by the name of Forksville, in Sullivan County, Pennsylvania. There was a Union church edifice there, Methodist and Baptist. I called on one of the ministers and informed him that I wished to give a course of lectures on the Bible prophecies, but obtained no encouragement from him so I enquired for the trustees of the fine, large schoolhouse there, and found that the hotel-keeper and the village blacksmith had charge, and was proffered its free use for the lectures. The room was large and commodious. At the first lecture only about twenty-five persons were present. The second, about fifty; the third, the house was packed to its utmost capacity, and both ministers were present, as I was afterwards told, thru the invitation of their own

people to hear and answer the arguments. After the lecture closed the people gathered around the desk, some with tears of gladness in their eyes, all desiring to take my hand and express their great delight at what they had heard. It took fully three-quarters of an hour before all could reach me and give expression to their gratitude. The next Sunday afternoon was set for the next lecture. That time found me on the stand waiting for my audience, but alas! who came? None but the village blacksmith and the landlord of the hotel, with their families—both known among the church people as “infidels.” After the hour had arrived and past, and no others came, the blacksmith said to me, “I guess you won’t have any more, for the ministers have told their people that they consider your doctrines dangerous, and advised them not to come any more to hear you; and they thought it not worth the while to try to answer the arguments.” Here was probably two hundred earnest and even enthusiastic persons filled to overflowing with joy at the opportunity of thinking reasonably upon their favorite topic, and all that was necessary to scare them away was for their minister to say “dangerous doctrines,” and they believed it without any effort being made to show them why or wherein they were so. My soul pities such priests and people!

Ministers, are you willing to shoulder this awful responsibility of the souls of the people? You certainly are taking it, and does not your professional business livelihood enter into the consideration for this responsibility? Ministers, do not take this unnecessary burden. There is no amount of money, honor, or pleasure, that will half pay the cost of such a position.

Lastly, can you people trust your souls to the keeping of professional men who have so many inducements for studying to please you, rather than to educate you in the way of life?

Now, before entering upon the proposed task, let me ask you, one and all—all classes of minds in all the different church organizations, and in all free thought, both gnostic and agnostic—will you do yourself the kindness to follow me thru these illustrations, and if then you do not find abundance of reason to continue your study of this Book, you will have at least done your duty. But remember, in order to be honest with yourself in this matter, you must be free from previously formed opinions.

You would not like to trust your case to a jury which was biased against you, and the law of your land would consider such jurymen unqualified for judgment on any important matter. You need to be equally honest with yourself, for it is none but you who will profit or suffer by the way you receive these thoughts. They are my honest effort, and the result of many years of careful study and thought to get the truth that will be of the greatest USE to the people. If these thoughts were not of practical value we would not waste time with them. But we know them to be of more value than any other subject of thought that can now occupy the human mind.

THE METHOD ADOPTED

We do not propose to write a commentary on the Bible, but simply to give the keys to the whole subject matter, in as brief and concise a way as possible. We shall endeavor to touch mainly those points out of which the greatest errors have grown, and those where the most important truths are concealed. We beg you to bear with us if many of our utterances appear abrupt, and even harsh; for if so, it will be for the sake of point and brevity. We will begin with Genesis first, and dwell on those points which will furnish a commentary on that which will follow of importance; therefore, if some of the first of these articles appear to you abstruse and valueless, we pray you to read and remember them, for they will

serve as a foundation without which those containing the most important suggestions would not be understood.

And to you, friends, who have laid this Book aside as valueless, we wish to say that we do not present these thoughts dogmatically; not even do we assert that this Book deserves any more credence from you than its own intrinsic value merits, but we do ask all to look at it with the same degree of thoughtful credence that you would give to any history or book claiming scientific value.

II.

(Reprinted from "The Esoteric" of May, 1890.)

We submit the following with the earnest desire that it may free the thousands of souls imprisoned within the narrow and gloomy walls of creed, and who are covered with the miasmal filth of superstition and prejudice which always gathers within these walls of limitation of the higher faculties of reason. And also praying that this may serve to open a door that will enable those who are bound by the narrow limits of the material world, and the five senses, and enable them to enter the world of cause, lying next beyond this dark world of phenomena.

There has been, during the last fifteen years, a great activity of thought among the masses concerning a new era of religious thought; and among those who have given themselves up to the formation of these new ideas—and their name is legion—nearly all have begun with the idea of creation, laws, methods, etc. I presume there could be collected *tons* of manuscripts that never have seen and never will see the light of day; and hundreds of books have been printed on these subjects. It appears as if the very air were laden with that thought, and

thousands are inspiring it and formulating it, according to their own peculiar brain structure.

Owing to this fact we have deemed it wise to begin with this subject, but shall not treat it very fully here, owing to the fact of there being nine lectures already published in book form called, "The Seven Creative Principles," for sale by this Company.

We would wish that all who follow this thought might read at least the first lecture, "The Idea of God," of this course; for we do not want our church brethren to get the idea that we do not believe in a conscious, thinking, intelligent Deific Mind as literally as they do.

Neither do we want those who have been disgusted with the narrow, ecclesiastical idea of a man-God subject to all the passions of anger and hate, etc., to think that this is the idea we wish to present here. But if both classes will read our idea therein presented we think it will meet their honest approval, and it will be difficult to fully comprehend our thought without it.

THE BIBLE.

Before we can consistently begin the consideration of the subject matter, let us take a bird's-eye view of its origin.

The first five books—for they originally were written on separate parchment scrolls—are by general consent attributed to the work of Moses, called, as was the custom in those days, "The Man of God." Such was the title given to all who possess great "magic," or spiritual powers, or knowledge, and in those days the two went together; namely, knowledge of the laws of mind, and its relation and operation in the creative forces of physical nature. We are informed by his own writings that he was educated in these matters in Egypt by the king's greatest masters, and it must be remembered that Egypt was ruled at that time by magic, or the magician, and that

the national science and religion were one grand system of occult knowledge. But it is evident from Egyptian history that this religious science had greatly degenerated from its original glory, and that, altho Egypt had obtained the supremacy thru the degeneracy of the spiritual into the physical and love of power, thereby even Chaldaea, tho a younger nation, and possessing greater spiritual knowledge and power, was subjected to Egypt. (This will be referred to again in its order.)

Moses having finished his education in Egypt, had an inspiration that he must be the king and deliverer of Israel; but on the first manifestation of this decision his confidence was betrayed by his own people, and he was compelled to flee from the wrath of Pharaoh, and spent several years as a shepherd in the borders of Midian near Palestine. There, exiled from men, alone with the flocks of Jethro and nature, he was enabled to understand the true import of all his former education. And there, in connection with his commission to deliver Israel, he received the most marvelous revelation recorded which was known to be the center and source of power superior to that of his former teachers, namely, the name of God. These are his own statements, and he makes record of the revelations which he received, and nowhere tells us of any revelation contradicting the Egyptian teachers. We must, therefore, conclude that that which he received from the Egyptian masters, and which was approved by his own intelligence, and also by the revelations made to him, was the characteristic portion of all his writings, and the sum of all his doctrines.

The next twelve books are histories of events in the national affairs of the twelve tribes of Israel, and by whom written no one knows. The claim of some is substantiated by the book of Esdras (Apocrypha); namely, that the original manuscripts were all burned by the Babylonians when they captured and carried away Israel,

and that while there the prophet and "Reader of the Law," Esdras, thru anxiety, prayer and fasting, had it all revealed to his memory, and re-wrote it all *verbatim* (See II Esdras of the Apocrypha).—But let that be as it may. If we prefer to accept the Apocryphal account of Esdras, then let us accept what he claims for it,—and add nothing—namely, that his "memory was strengthened" so as to enable him to repeat to his chosen scribes *verbatim* that which he so many times previously read.

Of the author of the book of Job nothing is known and it is supposed by the best authority to be an allegory intended to teach a high moral and spiritual condition of any man who attains to a full appreciation of the spiritual world, and thru that knowledge could not be moved by any earthly consideration.

THE PSALMS.

These were the songs composed by many devout souls; and in David's illustrious reign they were dedicated to him because of his true piety. It is very well authenticated circumstantially that they were revised under his direct supervision, and many of them composed and sung by him. They are the expression of the soul's highest inspiration of that day, and many of them certainly surpass anything of our day, while even the most devout Jew of to-day does not claim infallibility for them.

PROVERBS.

These are claimed only as the proverbial sayings of the wise of their day, attributed to Solomon, and may have originated with him.

ECCLESIASTES.

These writings are the soul's musings of one who was seeking the highest good, not alone for self, but who loved the people, and had sought out the knowledge that he deemed of the highest good to all; supposed to be Solomon, the son of David and king of Israel.

THE SONGS OF SOLOMON.

These were imagery of a deep occult lore belonging to the ancient order of Masons, or Ascensions, for they were virtually, if not absolutely, the same Society. It presents a prophetic vision of the perfected body of humanity when all will have come into the perfected state of one body; each having his or her own place, and all parts of the same body; this is illumined by the spirit of life or God, the ideal perfection of womanly form constituting the only fit symbol, it being the most beautiful form on earth. All the prophets use it as the symbol of perfected humanity, as obedient to the divine will, as were the ideal women to their husbands.

THE PROPHETS.

There are seventeen books of different prophets commonly called "the five major and the twelve minor prophets." These all lived and prophesied at different places or periods, 762 to 397 years B. C.

The order of the dates, according to Usher's Chronology, is as follows: First, Isaiah, from 760 to 698 B. C., making sixty-two years.

Jeremiah wrote his from about the year 629 and until 588 B. C., making forty-one years.

Ezekiel began his about 595 and continued his public effort until about 574 B. C., a period of twenty-one years.

Daniel began about 607 B. C. and closed about 534 B. C., a period of about seventy-three years.

Hosea began his about 785 B. C., and gave his last message to Israel about 725 B. C., a period of sixty years.

Joel gave his first and only message about 800 B. C.

Amos gave his only message about 787 B. C.

Obadiah gave his short message about 587 B. C.

Jonah was written or enacted about 862 B. C. This is supposed by many not to be a prophetic book, but to be a

product much more ancient than the history of Israel or the date indicates, and we think there is circumstantial evidence of its being either of Egyptian or Chaldean origin, and taken from Astrological lore, being preserved for its prophetic value to the Israelites who, according to the lore, belonged to the sign ♄ (Pisces, the fishes), and found among the old manuscripts when they were collected for completion.

Micah prophesied from about 750 until about 710 B. C., being a space of forty years.

Nahum gave his cry of vengeance on the corruption of the people about 713 B. C.

The PRAYER OF HABAKKUK was supposed to be uttered about 626 B. C.

Zephaniah gave his message about 630 B. C.

Haggai about 520 B. C.

Zechariah prophesied from 520 to 487 B. C., a period of thirty-three years.

Malachi delivered his only message about 397 B. C.

THE PROPHETS; WHO AND WHAT WERE THEY?

They were men who had taken the "vow of the Nazarene" (this thought comes properly under Bible explanations, and will be treated hereafter), to live in harmony with Divine law, devoted to one constant desire to know the mind of God, and to be the perfect doers of his will. It was well understood by all at that time that there had been a "Golden Age" in which man was pure and good, and enjoyed thereby the perpetual consciousness of a heaven within, and also the heaven of perfect souls who were not limited to the physical body. They were taught how to return to that divine state, and live in the consciousness of both worlds at the same time. Their constant desire was for the re-establishment of that Divine order among men; but, knowing as they did that it was not theirs then, they ever prayed and desired to know

when and how these conditions would again obtain on earth; therefore all their prophecies related to that time, as Peter, in his first letter, first chapter, tenth and eleventh verses, said: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come to you: Searching what, or what manner of time the spirit of *Christ which was in them* did signify." In that condition of mind they were enabled to foresee the events just preceding these times more clearly than those nearer to them.

THE NEW TESTAMENT.

The first four "Gospels" or books, were written by those whose names they bore, who were largely personal witnesses to what they saw and heard, but they were not written at the time. MATTHEW is supposed to have written down the treasures of his memory concerning these events about five years after they occurred. MARK is supposed to have written about twenty-six years after. Luke's Gospel was among the last, as is tacitly admitted in his preface of the first chapter; that it was many years after is evident from the words, "As many have taken in hand to set forth in order a declaration of those things which are most *surely believed* among us," thus virtually saying that they had been a matter of memory. And he further intimates by these words, "That you may surely know," that there had already doubtful statements been made, and there was some uncertainty even in the writings of some of the writers which had even then preceded him. Luke was a learned physician, and if my memory serves me, wrote in Hebrew—the only book so written. And the fact that all these books were written originally in the Greek language is an indication that they were not written until after the entire overthrow of Jerusalem, which occurred about the year A. D. 70; but of course during the time that the Romans were govern-

ing Jerusalem, it would necessitate their learning the Greek language; but it would not be reasonable to suppose that these men would have chosen that in preference to their native tongue, unless Hebrew had already ceased to be a national language.

“THE GOSPEL ACCORDING TO ST. JOHN.”

We have no authentic chronology of the time of its writing, but there are many reasons to believe it was still later than the others. John was “the beloved disciple,” and probably the most thoroly educated in all the Master’s doctrines of any person living, therefore he should be regarded as the most reliable. If not tampered with by the Roman Catholic priests, who had exclusive control of all the manuscripts of the New Testament up to the time of the Protestant Reformation in about the year 1529. For many years previous to this, said church being the only Christian church, had become lovers of wealth and power, and had adopted that most pernicious maxim, “The end justifies the means.” This gave license to do anything that would strengthen the claims of the church, even to altering or interpolating points of doctrines where they failed to support their beliefs, for even then the idea of infallibility of the Church, and especially of the Pope, was active. Therefore, we deem it unwise to rely wholly on the one witness in matters of important doctrine, for we are told that Jesus said, “In the mouth of two or three witnesses every word may be established” (Matt. xviii. 16). The other witness may be found in the Hebrew prophecies, for they have, during all their religious upheavals, remained the same, and have held the Old Testament pure and safe from this Roman power to alter or to adulterate, thus fulfilling their mission as prophesied of them by Moses, “The sceptre shall not depart from Judah, nor a *lawgiver* from between his feet, until *Shiloh* come; and unto him shall the gathering of

the people be" (Gen. xlix. 10). And if Peter was correct in regard to the prophets in the first chapter, eleventh verse, that "The spirit of Christ was in them," then we can rely on them as much, if not more, than on the New Testament. And if Judah was to be the "lawgiver" until Shiloh (that is, the one sent or the branch) comes, and the gathering of the people is to be accomplished by him, which never has been done, it therefore must be in the future.

THE ACTS OF THE APOSTLES.

These were said to be recorded by Dr. Luke, the same as the gospel according to Luke.

The books called Romans, Corinthians I and II, Galatians, Ephesians, Philipians, Colossians, Thessalonians, Timothy I and II, Titus, Philemon, and Hebrews were all letters written by Paul to the persons whose names they bear. Next is one of James' letters, then we have two letters of Peter's, the Apostle that denied that he knew Jesus but afterwards repented.

Next we have three letters written by that faithful, loving disciple, John, the writer of the fourth gospel, so-called. Then we have that short and certainly questionable letter from the unknown author called Jude or Judah.

Last, but greatest of all, we have that marvelous revelation to John, the same faithful, loving soul whose gospel and letters are such an expression of loving faithfulness wherein is set forth in symbols the entire sum of all the prophecies, and a prophetic calendar covering a period of about 1200 years, reaching at least one thousand years beyond our time, for we have no doubt that we are now well into the beginning of its fulfilment. This will be fully treated in the course of these papers later on.

(To be continued.)



Our Capabilities

BY PHEBE HART

"I will be what I will to Be."

DURING the years past there has been repeated in this magazine many times the thought of the name of God, YAHVEH, the "I will be what I will to be." And God said of this name, "This is my name forever, and this is my memorial unto all generations." The prophet said, "There is none that calleth upon thy name, that stirreth himself up to take hold of thee." That is, none that lay hold of the power of God's name to accomplish and to be, according to their inherent capabilities.

When we consider the thought of being or becoming, the question at once arises, What may I become? or, What can I become? Let us see what it is in the power of man to become.

It is written, "By the word of God the worlds were made." This thought was illustrated in the account of the creation, where we read, "And God said, . . . and it was so"—"And God said, . . . and it was so." Everything became according to the word that was spoken concerning it at its creation.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so" (Gen. i. 11). Now, let us examine this thought. Let us take a seed of a plant, say, an acorn. What is

this acorn? It is a seed of an oak tree. It is a separate living thing having a life of its own. Being a separate living thing having a life of its own, it is the embodiment of a distinct thought of the Creator. If, then, an acorn is the embodiment of a distinct thought of the Creator, what is that thought? We may know the thought embodied by observing what the acorn may become. If we plant an acorn under proper conditions it becomes an oak tree bearing acorns. The fact that if we plant a thousand acorns they will all become oak trees bearing acorns is proof that the thought embodied in the acorn is "An oak tree bearing acorns." The life in the acorn is formed into a thought by the Creator's mind, and the power that caused the thought that is embodied in the acorn to manifest itself is the will of the Creator. Therefore the thought that is put into the seed of the tree is that which the seed may develop into—it declares the capability to become of the thing produced from the seed.

The same reasoning may be used regarding the animal creation. Let us consider the horse.—What is a horse capable of becoming? The word concerning the animal creation was, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." As in the case of the tree the word or thought was to let it reproduce after its kind, so it was with the animal. When the seed of a horse is planted in the womb it produces according to the thought that it embodies, and the fact that it always produces a horse proves that the thought embodied therein is "A horse reproducing horses." And because that is the thought which is implanted in the seed that is what it may become, and that is only what it may become.

These things lead us to consider the declaration of the Spirit thru the prophet, "My words are not like your

words, So shall my word be that goeth forth out of my mouth, It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 11). Since the Creator's word sent into any thing must and will accomplish to manifest itself therein, and as we have considered the manifestation of that word in the tree and in the unintelligent animal, let us now consider the same word in its effect upon man.

As it is with every thing else that lives so it is with man. The thought of the Creator that gave life to the seed from which man was produced determines the man's capability to become. In creating man the thought concerning him was, "Let us make man in our image, after our likeness; and let them have dominion over all the earth" (Gen. i. 26). But we do not see man becoming this. The expression or fulfillment of that thought—a Godlike man, dominating all nature by his spoken word sent out by the will—is not to be found; for only to a very limited degree is this true of man as yet. If man could do according to his will, if his spoken words became actualities in nature, we would not see him becoming sick, and weak, and sorrowful, nor would he die; for being able to control nature he would cause such conditions to be as would make life one long joy.

The story of the life of all men is that a man is born, grows to maturity, reproduces his kind, and then dies. With variations this is the story of all who live. So long has this been the sequence of the events of man's life that most thinkers have concluded—and many declare—that this is the unvarying ultimate, that this course cannot be changed. We remember that in the account of man's being driven out of Eden he was commanded to "Be fruitful and multiply."—And this he has done. So fully engrossed has he been in the work of reproduction that he

has ignored the original word that was placed in the seed from which he came until he has totally forgotten it. So strong a hold upon man's consciousness has the word, "Be fruitful and multiply," taken that the original, fundamental word, "A Godlike man, controlling all nature by his spoken word," has been completely lost. To break the power of the spell that had bound all men in reproduction, or generation, and its consequences, sickness, sorrow, pain, and, ultimately, death, it became necessary that one should come to earth to live in a man's body who had the power to break this spell, and thus to prove the falsity of the belief that to reproduce his kind and then to die is man's inexorable fate, and to establish in the minds of men the truth of the original word, "A Godlike man, dominating all nature by his spoken word," in order that man might know that to reproduce his kind and then to die was not necessarily his destiny; but that he might know that he could change the story of man's life so that instead of being born, growing to maturity, reproducing his kind, and then dying, man could be born, grow to maturity, then rise into a higher consciousness, into a state of eternal consciousness, eternal life.

And so the Lord Christ came, and he said, "I came down from heaven." And he declared that he came for a definite purpose; and that purpose was to do the thing for which the Father had sent him; and that for which he was sent was to manifest to the world the original word spoken concerning man in the beginning of creation, by overcoming in his own body the world-impulse that has carried and is carrying all the race along in the work of generation. When he said, "I have overcome the world," he declared that he had overcome the world-influence which carries all living things to the grave. When he said to the Father, "I have manifested thy name," he meant that he had laid hold of God's name, the "I will

be what I will to be;" he had willed to be in accordance with the original word that was spoken, "A Godlike man, dominating all nature by his word."

The Lord Christ proved his power over the forces of nature when by his word he healed the sick, raised the dead, or by his word caused the fig tree to die; when at his command the winds and the waves were stilled; when by his silent command he caused the fishes to enter his disciples' net; and when by his command the few fishes and loaves in his hands grew and increased until there were fed from it five thousand men. Because the Lord Christ manifested that word that was spoken in the beginning St. John wrote of him thus: "The word was made flesh and dwelt among us."

The Lord Christ was that which other men may become; for this reason he said, "Follow me." That is, "Live as I live, follow my teachings and you shall become that which I have become;" namely, a Godlike man, controlling all nature by his word.



Zerchariah liii. 3

BY ASAPH



THE ability to think rationally upon questions relating to the life of man is possessed by but very few people. This is because the race exists as yet in a psychic and physical atmosphere unable to join itself to that spiritual world where truth in endless being is the light of day. It is extremely difficult to diffuse knowledge of a higher life among a people whose minds are polarized toward the pleasures of the flesh and the acquisition of perishable goods.

It is only when the body of man becomes subservient to the will of God, thus attaining to the unity enjoyed by Jesus of Nazareth with the Father, that man as an individual or as a social body can reach perfection upon earth. And the race when united into one vast structure cemented by the love of Christ will also serve the immanent soul of the Body which is the Spirit of God. To reach this end man's individual life must be constructed on a foundation into which the love of sensuous pleasure and material possessions does not enter. This requires a personal, practical method or conduct of life which appeals only to the few mature souls; and from this consideration it is clear that the kingdom of God which is to supplant the kingdom of man upon earth depends on the mutual cooperation and association of those who have died to the world of generation, and therefore see clearly before them the realm of truth where USE supplants possession and self-control displaces self-indulgence, and where life eternal drives away the ever reoccurring phenomena of unconsciousness and death.

Man living in generation can not reach the light of day; while seeking personal ends he can not give his attention to universal aims, for in pursuing individual pleasures the soul is far removed from a spiritual understanding of the laws of USE.

To receive higher inspirations, purer thoughts, nobler desires, and spiritual truths the soul must train its mind not only to control and to govern the life energies of its being but to turn its attention constantly upon the uses of all the natural forces which the Creative Mind has given to man. The Science of Solar Biology teaches unity in diversity. And unity is possible only thru the unselfish service of each individual in an association of people functioning as one man. In such an association private possession or ownership of natural or artificial goods can not

exist. The natural and manufactured riches of earth are communal property.

In the kingdom of man society is divided into master and servant, capitalist and laborer, aristocrat and proletarian, king and slave, the rich and the poor, the learned and the ignorant, each forever at war with the other because each is seeking personal ends. But in the kingdom of Truth there is never ending peace because no one claims anything as one's own for each member having overcome the evils of the carnal nature has become a new creature. True, he possesses a body of flesh, but it, like everything else, is a thing of use. It serves the soul as a source of energy; and the individual in contributing his labor, whether physical or mental, to the social structure without money or price elevates himself to the social greatness of the unified Body whose spirit is not of man but of God.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. xxii. 1-5).

A perfect social system is unity of many in one Spirit. In that world none are born and none ever die. In it there are no poor people nor those who thru oppression of others grow rich. Each has all he needs. Work is pleasure and its execution a delight because not having a

monetary value it fulfils a service to the many.

The new man is a functional individual serving the social body in his (or her) special capacity, and as a soul he inhabits a form of flesh possessing twelve functional departments essential for the well-being of the soul. Thru the coordinate activities of his twelve functions man realizes the truth that society in order to be rational and to fulfil its destiny must be built upon the same foundation of twelve functions as found in individual man, all united in one body.

Existence, therefore, in the kingdom of God assumes an entirely different meaning and aspect from the one it possesses in the outer world. In the former state life is used to enlarge, to expand, and to maintain a spiritual consciousness in useful being for the good of others which includes the physical, psychical and intellectual domains. Life's energies are transmuted and used to serve social, hence universal, ends. In this State all seek social perfection.

From the foregoing considerations it is plain that the Esoteric student must not make the mistake of remaining in the outer world imagining himself to be a lump destined to leaven the world, but he must realize that the only way to impress man with a spiritual truth is to demonstrate its reality by evidence accessible to the senses.

A soul guided by the instincts and the passions of the physical structure wherein it resides subjects itself to a forgetfulness of its conscious being. It may survive in the psychic atmosphere for a short time after dissolution of its body, but not having access to that life which feeds the consciousness of the soul, it will inevitably cease to know self as self because its consciousness has ceased. The same can be said of a soul engrossed with the pursuit of possessions. The soul of man is the governor of the physical body, and if the governor permits itself

to be guided by the desires and impulses of the animal structure then it is clear that such a soul derives its origin from below and not from above. "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii. 23).

The soul of man residing in a form of use is the actor on the stage of human life. Without a body the soul remains silent and invisible to the physical sight, but when endowed with a physical structure it has the opportunity to express its knowledge and wisdom or to show its lack of these by what it does and aims to accomplish. As man's existence is associated with infinitude his destiny leads inevitably to the discovery of the real self and unity with God. But before man can enter upon the path of life leading to that high goal he must forsake the ways and methods of life which govern the world of sensuous pleasures and the ownership of things that perish. In the Regeneration the individual awakens to the necessity of controlling the currents of life thru which he realizes self in being, and the soul's attention is turned to the realization that by means of WILL it has power to command on its plane of activity the very forces of life which brought it into being. This control of the life forces is the first step toward the new birth. However, the mere acquisition of power over the energies of life will not enhance man's happiness in endless being unless the soul has freed itself from all the vanity and the self-love governing the children of men. Being free, the regenerate individual has the opportunity to contemplate the workings of a Social State wherein neither generation nor private ownership have a standing. The kingdom of God, it must be remembered, has a different foundation from the one which is the base of the kingdom of man.

Virtue, truth, self-control, love, order, and harmony are the attributes of a heavenly state. Those, therefore, who

seek to become members of a heavenly state must give their attention to the cultivation of these true Christian graces. The neophyte must overcome all manner of habits and be prepared to control all evil desires lurking in the flesh, for the new world is governed by the law of USE, which is ever constructive; and by the law of LOVE, which is ever enduring.

A practical, rational State is a community of people (cells in the body of the planetary man) functioning as one man—that is clear. This perfect State or Community, utilizes every part of its body to the well being and advantage of the whole unit. Even the animal soul dwelling in the diminutive structure of individual man seeks in its crude way the welfare of its organic structure; but being ignorant concerning the aims and the nature of life it abuses its habitation and suffers from all those ills that we see displayed in man on earth. In the new world all those ills disappear (Rev. xxi. 4.), because wisdom governs the new social structure. All property being communal property there can never arise any want thru lack of food, shelter or clothing. Having control over self in all departments of one's being no individual transgresses the laws of health for being awake to one's speciality the soul enjoys a perpetual delight in dwelling within the atmosphere of its particular service to the body of which it is a member. In such a State the arts and the inventions will clothe civilization with jewels of heavenly splendor. Justice will accord each man his dues. No riches or poverty will darken the consciousness of man; but each individual will be free to develop all those spiritual gifts which to-day are hidden in the mysteries of God's being. (I Cor. ii. 9.)

Man's mental horizon in that world will never be obscured by darkness because of deception; for the serpent dwelling in the sex-function, will be a servant and not a

master. Therefore, perpetual joy and never ending youth, which is growth and happiness, will be the lot of all those who have become Saviors of men. (Obadiah 21.)

The work of Christ is universal, it touches the individual man and transforms him from the animal to Godhood, and uniting many in his spirit builds society, nations, and the race into a vast, orderly, peaceful community functioning as one man. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Now while these ultimates are of a certainty the inheritance of mankind it is by no means to be inferred that they are to be the possession of the race in the immediate future. The tree of life produces its fruit in cycles, and the vineyard of the Lord of Hosts brings forth in its early stages. first one grape, and then a cluster of grapes; but finally the whole field will blossom and bear fruit. The first grape made its appearance in the last cycle, some two thousand years ago. And the Spirit of Truth as given to us at this age thru the Master calls to the mature souls of the present era to withdraw; meaning, literally, to come out from among men mentally and bodily and to form that Social Center which as the cluster of grapes shall be a pattern of excellence to the nations of the earth.

"Arise, shine; for thy light is come, and the glory of YAHVEH is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the peoples; but YAHVEH shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."



Devotion

HOW CAN I OBTAIN SUPERHUMAN POWER?

Answer: By a superior life and habit.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of June, 1892.)

T HERE are many persons not living the regenerate life who are inquiring, How can I come into conscious rapport with the Infinite Mind, and receive all knowledge without the labor of experimentation? The general feeling seems to be that there should be some way in which they could so far please God as to induce him to GIVE them superhuman knowledge and ability like unto that possessed by Jesus of Nazareth.

There are some who seek it thru devotion; but it has been proven that that alone in many cases has brought disastrous results, by producing in the devotee extreme fanaticism, and many times insanity. This is pretty well known by the clergy, and as a precaution against the above consequences they discourage extreme religious zeal; for it is well known that the great ultimate is not reached by devotion alone.

Many at this time who begin to regard Jesus the Christ as a pattern that should be followed, when they look over the long list of prophets and mighty men of God recorded in the Old Testament history, feel that if these men could possess such wondrous powers, surely they ought to be able to gain them for themselves; and as

religious devotion and general teachings have failed to produce these results, they turn their attention to the old accounts of magic, and import from India, Egypt and China, their sacred books and accounts of magical powers, hoping to find thru them the methods by which they can obtain these powers.

When they turn from the church and begin to explore these other realms of knowledge, they, figuratively speaking, turn their backs upon all the teachings of the church, and with it ignore the spirit of devotion, which is ever prominent in the sacred books they are reading; and they *also* forget that these powers cannot be obtained for a selfish purpose, that is, for the mere love of power—but still they pursue it with this one object in view.

The mad struggle for a mere existence in our own age has closed the eyes of the human race to everything except the power that will give them supremacy over their fellows. Inquiries often come to me of this kind: "If you can show me any way whereby I can obtain knowledge direct from the fountain of knowledge, by which I can be wholly successful in a business way, then you will be of genuine service to the world."

Now this we claim to have done. But these persons cannot see it, because they have no idea that it is requisite for them to fit the body, as well as the mind, to be the receptacle of these knowledges; neither have they any idea of any use for these knowledges, except the one selfish desire—gain, supremacy.

They seem to want us to create a God made to their order and liking who will hand out to them, as a father would give gold to his son, all these knowledges, powers and attributes, and allow them to squander them in their lusts as they please.

If their desires in this direction could be gratified, all that could be accomplished by it would be to increase the

difficulties and struggles of human life, because we all recognize that a living in the world as it is to-day is gained only by combat, one with another.

As an illustration of this thought, suppose that two strong men were preparing to meet in deadly combat; the thought of each of these men would be how he might develop superior powers, so as to make sure of vanquishing his enemy. Now let us imagine a source of unlimited power from which each could alike draw an unbounded supply.—What advantage would this supply be to either in such a case?

When you answer this question in your mind, you may see the folly of the position of these people who are seeking power, simply that they may have dominion over each other.

The Creator of all things is wise and good; he has made his laws which govern the life, mind and spiritual nature of his creatures so that if they live in harmony with these laws they all work together for the creature's good, and to whatever extent they fail in coming into that harmony, to that extent they remain weak and puny; and to whatever extent they use those laws to gain power for themselves to the detriment of others, to that extent they become a devouring fire to themselves.

For this reason, in the Practical Methods we have given to the world we have striven to impress upon the mind the principles taught by the Nazarene, for when he said, "I am the light of the world," he therein exprest the idea that his life, character and teachings, presented to the world a knowledge of the true methods by which man, in doing as he had done, could reach like ultimates.

It was well known to the early church fathers, and is still treasured as one of the secret knowledges in the Catholic church, that the foundation principle of Jesus' doctrine was a life of regeneration. (We use the word

"regeneration" in its true sense; but many of the blind guides of our time are making strong efforts to destroy the true meaning of this word by applying it to a certain course of morals, and making it mean everything but what it does mean; thus the most vital truths of the Bible are being lost sight of by changing the meaning of important words.

It seems that there are but few who can really straighten out in their minds how it is that all of Christianity, spiritual culture and growth can be wholly the result of the application of natural law, and yet that the spirit of devotion, morals, etc., are essential elements in its application. If we can make this any clearer than we have already done in other articles we shall be very glad.

By "regeneration" we have shown that the body is filled with new and added life. Man's capacity in all directions came from the germ derived from his parents, and the human family are what they are by virtue of its growth and maturity. This life originally came from God, and is a part of his real nature and essence. Now, as the Bible clearly teaches that God is "the fulness that filleth all things," therefore God is not in some one location "beyond the bounds of time and space," but he is as much immediately present with us as with the farthest sun in the universe. His knowledge and thought is in and passes thru us as if we were a shadow, and it acts upon and finds expression thru that vital spark which gave us birth, as fully as it is capable of receiving it.

We all agree that no effort of ours can change God, for "God is unchangeable," but our effort must be to make conditions in ourselves in order to increase our capacity to be conscious of the ever-present Deific Mind. Of this Jesus said he was the way. If all things were created, produced, brought from invisibility to a state we call matter, by the office of the creative mind of God, it follows

that all law is the direct emanation of the Infinite will (mind power).

Let us see if there is not a very simple and direct way by which man can become conscious of the mind of God, and actually embody within himself the character and likeness of his Heavenly Father. The first step on this road is regeneration; that is, the overcoming of generation and all its effects in the body. The body will continue to generate life, and the more life there is in the individual the greater the capacity exists within him to sense and to know. Then by the effort of the mind to reject all that is coarse, vulgar, or crude, and a constant effort to refine the thoughts and habits of life and to elevate them as much as possible, the body will be caused to repel the grosser elements in the food supply, and will actually set up the work of refining the qualities of the life generated by the body. By active thought and physical effort the old and grosser elements of life are used up and thrown off, leaving us the new and more refined qualities which react upon the mind and refine its qualities and tendencies, which in turn react upon the body, causing it to generate still finer qualities of life, so that, mechanically speaking, the body and mind unitedly form a kind of perpetual motion, and, like the plant, are always throwing off the outer and coarser leaves and sending out from the innermost the finer and more delicate foliage, blossom and fruit.

This refining process can be carried on only by close observation of the holier and purer attributes of our nature; and that observation will cause us to discern that life and love are equivalent and that love creates a spirit of devotion—prayer.

Prayer is the right hand of Godlike power that, reaching outward and upward, lays hold of that which it desires and aspires to, and brings it into itself.

Some will ask, Why is it then that the devout, prayer-

ful souls in the past have not obtained these results?

The answer is that God is love, and God is a consuming fire. The animal man or woman living in generation continually exhausts this vital spark of Divinity in the generative act; and while by prayer they may call down the finer substances of Divinity, yet it only serves to further inflame and intensify their passions, thru which it is exhausted, and thus the individual is destroyed. Now, until persons gain control of that vital function, prayer will only increase their difficulties.

Another phase of this life is that as man fills the body with refined qualities of life, that life becomes a vessel capable of holding the finer essences of Deity.

I have said that man in the present time is sensating life, and is to the spirit but a shadow thru which it passes without impinging upon it, and therefore without man's consciousness of its existence; but this process of regeneration and refinement of the qualities of our life might be called a process of densifying it, so that we begin to feel the touch of the Spirit.

This is the first awakening of the soul consciousness. Then the active mind takes up these qualities, and they, by the law of order, take their normal form of thought in the mind; these are the thoughts of the higher life he has imbibed and they make him correspondingly conscious of all there is in that realm. Now when I say realm of consciousness, I know of no better way to explain than by saying that even of the nature of Divinity there is a substance which fills all space full, and yet another and finer substance which also fills all space just as full, called by some the interspace, and so on, each interior to the other numerically, without limit.

The first consciousness of the regenerate individual is of the mundane or cause life which produced the physical universe. The second is the soul or mind realm. This

has many degrees before it reaches the spiritual. In order that you may form a vague idea, if possible, of what Jesus meant when he said "I and my Father are one," let us examine into the condition of the regenerate man or woman.

We see before us a body, every atom of which is filled with most exquisitely refined elements of sensitive life. It has past the line of being water of life (crystal water) and has become an electric flame of pure whiteness. Such a one is conscious that he is in a boundless sea of like quality of life and mind. He feels every thought vibration of the universal soul, and the deific mind. He is conscious that he is only one drop of the myriad drops which make the great ocean, and altho he mixes and mingles in that great ocean, the individual consciousness sits, as it were, serenely in its house, perceiving thru the myriad telegraphic wires that run thruout immensity, all there is in it; thus he knows he is one with the Everlasting Spirit, and that at any and all times when the need presents itself, all things are his, and will obey his desires. This gave rise to the words of Jesus where he said, "All that the Father hath is mine."

In conclusion we will say that this method of life is the only door to these superhuman knowledges and powers, and the "thieves and robbers" who are climbing up thru so-called Theosophy and the varied forms of mundane magic will never attain them, but will sooner or later bring upon themselves their well-earned destruction.

So we say to the profest Christian world, We do not censure you, neither do we condemn the good which you have, but alas! how well did the prophet say, "They parted my raiment among them, and for my vesture did they cast lots;" and to-day they cast the ballot as to who shall wear the vesture of the Pope (See Ezekiel 28th chap-

ter). And pieces of His raiment is all that remains in the various denominations or churches.

Come, now, dear children, let us bring all these pieces together and let the Christ be clothed upon, and let his vesture be put upon him whose right it is, because the incarnate Christ is now in his people.

Did he not say, "Lo, I am with you alway, *even* unto the end"? then let us unite in following the light of his presence which we have, and follow the methods which will enable us to become consciously members of his glorified body; then we shall see the answer to the long prayed for ultimate, "Thy kingdom come. Thy will be done in earth as it is in heaven."



Eternal Life

BY ENOCH PENN

***** ESUS said, "Ye search the Scriptures; for in
 * J * them ye think ye have eternal life." And
 * * the Scriptures do most certainly teach the
 * * possibility of man's attaining eternal life.
 ***** "This is the promise that he hath promised
 us, even eternal life" (I John ii. 25). "And this is the
 record, that God hath given to us eternal life, and this
 life is in his Son" (I John v. 11). These statements de-
 clare the attainment of eternal life to be a possibility to
 man, and that whoever becomes a son of God has attained
 eternal life. "But as many as received him [it], to them
 gave he power [right, privilege] to become the sons of
 God" (John i. 12). Seeing that the son of God hath
 eternal life, and that it is possible for one to become a

son of God, then we see that it is possible for one to attain to eternal life.

"For as many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14). How, then, can one learn to be led by the Spirit of God? "Whosoever is born of God does not commit sin; for his seed remaineth in him" (I John iii. 9). The loss of the seed, the substance of reproduction, separates one from the consciousness of the presence of God. "If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: but it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again" (Deut. xxiii. 10, 11). Because it is thru the presence of the conserved and transmuted seed in the organism that the Spirit of God can reach man's consciousness. Since the Spirit of God can touch man's consciousness and affect him directly only thru the seed that the man has conserved in his organism, therefore, a man can not be led or directly influenced by the Spirit of God unless he has conserved his seed sufficiently for the Spirit of God to operate on him; for, we repeat, only by the means of the conserved seed in the body can the Spirit of God touch man's consciousness, and only by this means can a man be conscious of the *action* of the Spirit of God. For this reason it was written: "Whosoever is born of God [has become a son of God], doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil" (I John iii. 9, 10). Then it is perceived who is and who is not a son of God by knowing who does and who does not conserve his seed. So we perceive that the first step toward eternal life is for a person to conserve within his body the seed, the

reproductive substance. He conserves the seed in order that the Spirit of God may have something wherewith to act upon his consciousness.

Love is a power that lays hold of and draws to itself the spirit or life substance of the thing loved. Therefore, the command is given to Israel: "Thou shalt love YAHVEH thy God with all thy heart." Thus he who loves God and the things of God, will draw into himself the Spirit of God, the life substance of God, the Holy Spirit; and if he has the conserved seed within him, then that life substance of God, the Holy Spirit, will have something whereby it can communicate to his consciousness. So, by conserving his seed, and maintaining an attitude of loving devotion toward God a man can come in touch with the Holy Spirit. Thus we perceive that the first two steps toward eternal life are the conservation of the seed and an attitude of love toward God by which to receive into oneself of the Spirit of God.

But even this receiving of the Spirit of God is not enough. One must be LED by the Spirit of God. "For as many as are LED by the Spirit of God, they are the sons of God" (Romans viii. 8). Here then is the third step that a man must take to insure that he has attained eternal life. To conserve the seed and by an attitude of devotion come in touch with the Spirit of God, so that one may see and talk with the angels of God, is not enough to insure to him eternal life. He must be led by the Spirit, that is, he must obey its impulses, and its voice. "Hath YAHVEH as great delight in burnt offerings and sacrifices, as in obeying the voice of YAHVEH? Behold, to obey is better than sacrifice" (I Sam. xv. 22). "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. xix. 5). "Ye shall walk after YAHVEH your God, and fear him, and keep his

commandments, and obey his voice" (Deut. xiii. 4).

There are, then, three steps to be taken by one who would gain eternal life: First—Conserve the seed. Second—"Love the Lord thy God with all thy heart." Third—Follow carefully the guiding voice of the Spirit of God. For God will speak to a man who takes these three steps, will speak to him even face to face.



Letters

Toledo, Ohio. Aug. 26, 1919.

Esoteric Publishing Co.,

Applegate, Calif.

My dear Brothers and Sisters:

It has been a long time since I have written to you, but in the interior I am linked to you in a vital way. My thoughts are out there with you so often. . . .

I was "down East" for a couple of months last spring and met several people who showed interest in Esoteric thought. We meet many who like to hear a little of it, but it seems that there are but few who really want to seriously investigate it.

Everybody is aware of some impending upheaval, but the public mind is in such a chaotic state that even the people of a small community cannot think clearly and concertedly on any subject. It is simply a confusion of ideas, with organized Capital, organized Politics, and organized Religion, working their selfish and destructive purposes. These three form a triumvirate that rules the world with an iron hand—cold, relentless, cruel, murderous! How accurately prophecy is being fulfilled and how wonderfully clear Brother Butler made these things in

his writings on the book of Revelation. The powers in control of the present world's systems are using all the cunning ingenuity that the carnal mind is capable of to hold their position and to keep things going as they are. They will probably manage to hold some semblance of order for a few years yet. Then, just about the time that Rome thinks she has the world where she wants it, a real storm will break and the bubble will burst.

Have you any copies of "Practical Methods" bound in leather? I have had quite a number in brown, and they were beautiful. For the enclosed amount, please send "Solar Biology" to the address given below.

I know that you are too busy to do much writing, but if you do find time, I would be most pleased to know how things are going with you.

With loving greetings to all there, I am,
Faternally, L. W. R—.

New Haven, Monkey River, Belize,
British Honduras, C. A. July 28, 1919.

Dear Friends:

Enclosed find money order for \$3.00. Please use the same in whatever way you see best for the advancement of the holy Cause. While I am struggling for the goal I will try to help as many as I can. There are a few who are willing to accept the truth, these I believe we shall find by the guidance of the Holy Spirit.

I find from experience that all the struggle there is in the regenerate life is for one to conquer one's own body, for in the body resides one's greatest adversary. The name YAHVEH is the only safety for any one struggling on in the regeneration.

All is well with me. I remain,
Yours truly, L. McB—.

Briefs

BY GEMINI-TAURUS

 HE HARVEST TIME.—The people are the fruit of the earth. And the mature souls that have gained in growth and development that which was designed for them in causing them to pass thru the experiences of many earth lives, are the RIPE fruit. The gathering together of the mature souls, the ripe fruit, is necessarily the harvest of the earth, and it occurs at the harvest time. Therefore, the harvest time of the earth will be when the Spirit of God shall impel his people to gather together, to withdraw themselves from the body of humanity.

When God's people are gathered together, they will, by virtue of the power of numbers, be able to make and to maintain the conditions which they desire, and all evil, and all evil influences will be kept away from among them, thus they will make and maintain where they are the conditions of heaven, and will dwell consciously and continuously in the presence of God and his angels. This will be the establishing of God's kingdom upon the earth, and will be the answer to the prayer, "Let thy kingdom come, and thy will be done on earth as it is in heaven."

But those who desire to keep God out of their minds, and to live wholly in the animal senses, when the restraining influence of the Spirit of God is withdrawn by the withdrawing from among them of those who have that Spirit, then the evils in the hearts of these unregen-

erate men will act unrestrained, for it is the restraining influence of the Spirit of God acting in and thru his people that holds in check the evil impulses of men, in so far as they are held in check. And these men of evil impulses by virtue of the power of numbers also will build for themselves the conditions which they desire, and these conditions being wholly of the animal consciousness, they will, like animals, bite and devour one another.

Thus the righteous shall inherit the kingdom prepared for them from the foundation of the world. While those who desire only the animal consciousness will turn again without restraint into the fires of unrestrained generation, which fires are never quenched. Thus the unrestrained animal propensities will carry them down, but in the ages to come they shall rise again to where they will have another opportunity, thru a life of righteousness, to enter a higher state of existence.

BROAD-MINDEDNESS.—The Esoteric people have been accused of being narrow-minded. This accusation is because of the fact that they hold fast continually to certain foundation thoughts, and exclude many other thoughts that appear to others, and really are, valuable. We who are striving for the regeneration do not ignore the value of any truth; we recognize the fact that a truth printed in an almanac is as much a truth as a truth printed in the Bible, but the chances are that we will disregard the truth that is in the almanac, and this for the simple reason that the truth that is in the almanac may not at present be of use to us.

There are those who say, "Be broad-minded, read everything, listen to everything, study everything;" but is not this being a "scatter-brain?" If one wants to know a certain thing it is necessary to fix the mind thereon until a clear understanding of it is gained, and this fixing the mind on that one thing is not narrow-mindedness, but

it is concentration. Therefore we would say to the Esoteric student, concentrate your mind on the things of the regenerate life until you have gained a clear understanding of the essentials, then you will have gained the necessary knowledge, a standard of measurement, to enable you to discern between the truth or the falsity of other thoughts that are offered you.

THE LAW OF RECOMPENSE.—Did that sharp word hurt you? Did that neglect pain you? Does the lack of love on the part of others toward you shut up your heart? Does the world continually hurt, offend, and balk you in your efforts to be the kind, generous, magnanimous person you desire to be? Consider the law implied in the statements, "He that killeth with the sword must be killed with the sword," and "They that take to the sword shall perish with the sword." This same law is exprest in the homely adage, "Chickens always come home to roost." It is your own sharp word returning that hurts you. It is your own neglect returning that pains you. It is the lack of love in your own heart that makes the world seem so loveless. Do not be deceived—the law of recompense operates by the power of the Infinite Mind. Man cannot annul this law. Therefore, "As ye would that men should do unto you, do ye even so to them. And so fulfil the law." And by virtue of this law, the good you send out to others will in time return unto you as "Bread cast upon the waters." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."



Editorial

***** We especially desire to call attention to the two articles entitled "Bible Reviews," I and II, by Mr. Butler, in this issue of BIBLE REVIEW. It is our intention to reprint the entire series of these articles which run thru the old Esoteric for several years. For just as Mr. Butler considered them of especial value to the people at the time they were written so do we at this period, we know of nothing else that could be of so much value to the people at the present time. More and more the people are turning away from the Bible and the teachings of the Christ. From many places come reports that the congregations of the Protestant churches are dropping away. We repeatedly read that the ranks of Spiritualism are being greatly increased. We quite frequently receive letters from persons or meet persons who tell us that they no longer accept the teachings of the Bible. Many of these persons tell us that they were at one time church members, but came to see the fallacies of the church doctrines, and they further explain that they have for many years been studying Hindu and other Philosophies, which they now consider far superior to the teachings of the Bible. But if we get better acquainted with these people invariably do we find that they know very little, if anything, about the true teachings of the Bible. Why is all this? Is it not because the Ministers, the so-called servants of God, of whose churches these persons were once members, failed to explain the Bible satisfactorily to the people. They gave them husks

and the people turned away and sought elsewhere for food. And are not the ministers still failing in their duty to properly explain the Bible to the people? Not knowing the way into the kingdom of God themselves these men are unable to show the way to the people. Alas! that it is so.

It is because we see these facts so clearly and the need for turning the minds of the people again to the Bible that we are particularly anxious to reach the people with this series of articles, "Bible Reviews," and with the hope of securing a considerable increase in our subscription list of the names of persons who will be interested in following this series thru to completion we are printing an extra number of copies of this issue of BIBLE REVIEW for the supplying of new subscriptions. Will the subscribers to this magazine do what they can to increase the subscription list? We ask this not for ourselves but for the sake of those who need the truths, and because we feel that the time presses in upon us when the opportunity to spread these teachings will have past. We believe that there is no better way to help with this Work than to increase the circulation of this magazine.

IN answer to our suggestion last year to place BIBLE REVIEW in the Public Libraries, quite a number of the friends of the Work responded by sending in subscriptions to many of the Public Libraries, both in this country and in Canada. As many of these subscriptions are now expiring, we wish to ask the friends who desire to have these subscriptions continued to please send in their renewals promptly, in order that we may know how to act in the matter. Some have expressed the thought that unless the Libraries report that there is a considerable demand for the magazine that it is not worth while to send it to them. We think this is a mistaken view of the matter, for the simple reason that the Esoteric literature is not in

popular demand with the masses of the people. If we wait for large results from our efforts we will be slow to act. Rather let us remember the admonition, "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

If any of our readers have Volumes I or II of the *Cult and Biological Journal*, either bound or unbound, which they care to part with, we shall be glad to purchase them at \$2.00 a volume, and will allow credit on subscription account, or on books (of our own publications only), or cash payment.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10.08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3.20 a. m.

Time of Cusp Transits

Washington, D. C., U. S. A. November, 1919.

Body	Enters	On		
		day	h.	m.
☾	♈	2	2	10 p. m.
"	♉	4	6	22 p. m.
"	♊	6	7	23 p. m.
"	♋	8	6	55 p. m.
"	♌	10	6	55 p. m.
"	♍	12	9	7 p. m.
"	♎	15	2	34 a. m.
"	♏	17	11	19 a. m.
"	♐	19	10	51 p. m.
"	♑	22	11	40 a. m.
"	♒	25	0	37 a. m.
"	♓	27	0	29 p. m.
"	♈	29	9	54 p. m.

☽	♈	23	3	17 a. m.
♀	♉	14	7	14 p. m.
♂	♊	4	11	15 p. m.
"	♋	13	0	13 p. m.
"	♌	20	10	33 a. m.
"	♍	26	4	7 a. m.

On November 1st

♂	is in	♓	14°	6'	46"
♂	" "	♓	5	38	35
♂	" "	♈	4	5	37
♂	" "	♎	0	27	40

Time of Cusp Transits.					
Washington, D. C., U. S. A. December, 1913.					
Body	Enters	On day	h.	m.	
☾	♈	2	3	54 a.	m.
"	♉	4	6	26 a.	m.
"	♊	6	6	28 a.	m.
"	♋	8	5	47 a.	m.
"	♌	10	6	20 a.	m.
"	♍	12	10	0 a.	m.
"	♎	14	5	40 p.	m.
"	♏	17	4	53 a.	m.
"	♐	19	5	51 p.	m.
"	♑	22	6	41 a.	m.
"	♒	24	6	12 p.	m.
"	♓	27	3	47 a.	m.
"	♈	29	10	57 a.	m.
"	♉	31	1	54 p.	m.
☼	♈	22	4	19 p.	m.
♂	♏	7	11	29 a.	m.
♀	♒	3	7	36 a.	m.
"	♑	21	6	37 p.	m.
♂	♈	1	4	45 a.	m.
"	♉	5	11	9 p.	m.
"	♒	10	9	40 p.	m.
"	♑	16	11	52 a.	m.
"	♈	23	7	4 a.	m.
"	♉	31	6	30 p.	m.
On December 1st.					
♊	is in	♒	8°	3'	1"
♋	" "	♑	5	9	16
♌	" "	♍	0	47	2

BIBLE REVIEW

VOL XVI DECEMBER-JANUARY 1919-20 No 11

Bible Reviews

BY H. E. BUTLER

III.

(Reprinted from "The Esoteric" of June, 1890)

SUBJECT MATTER

✻✻✻✻✻ WE will now turn our attention to the subject matter, with a regret, however, that our many other duties have so placed us that we have not the access to books of reference required in a work of this kind.

Genesis, chapter i., begins thus: "In the beginning God created the heaven and the earth." "In the beginning!" When was this "beginning?" Search the "Book of books" from Genesis to Revelation, and no answer is ventured, nor any effort made to answer it. It is stated in the margin of our Bibles that this date was "before Christ 4004." James Ussher,* an Irish prelate of the Roman Catholic Church, is the only authority for these figures, and is so accepted by the learned. This being accepted, we can neither censure Moses, in view of modern science, nor grant him credit, in view of theological beliefs, for giving us an account of the date of creative

*Born 1580, died 1656.

beginning, for he simply, tho vaguely, says, "In the beginning," and leaves the reader to ponder as to the exact or appropriate period. The word "God," translated in Hebrew, is "Elohim," which is plural, and expresses the idea of creative power, and therefore does not necessitate the idea of an individualized, intelligent entity. It is the same word used in connection with "Jacob's wrestlings," which will be explained farther on.

Verse 2. "And the earth was without form, and void." If it was without form, it must have been in the state known to astronomers as "nebula" and that, of course, would be void of occupancy. "And darkness was upon the face of the deep." There was no mentality to recognize the light. "And the spirit of God moved upon the face of the waters." The word rendered here "spirit" is "Ruah" and is translated in other places, "wind," "air," "breath," and "spirit of life," of which the last is probably most correct, for the first principle in creation is "force," which is first magnetic and concentrative; for force cannot exist unless some active principle be bound and confined until it pushes forth from its limitations; and as all the space of the limitless expanse is filled with active, quivering life, force gathers and concentrates, enspheres, binds, and limits its activity, which is the beginning of the formation of physical substance. From this substance nebula is evolved, then water, and thru the active agency of the spirit of life, animate organisms are formed and die, their ashes forming solids.

Verse 3. "And God said, Let there be light: and there was light."

Verse 4. "And God saw the light, that it was good." God's seeing the light is given as its first manifestation. The life of God was the substance gathered and concentrated by force, and when it obtained structural form and function in animate life, it saw the light and recog-

nized it (as all life does) as "good," and the revolving of the earth on its axis divides the light from the darkness.

Verse 5. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." That is, these conditions mark the first period, for it is plain that two kinds of "days" are referred to; first, the period of "light;" second, the period of light and darkness. It is evident here that the rule of expression in the Hebrew language is identical with the English. Webster's Dictionary says of the word "day" (paragraph 3). "A specific time or period; time coinciding with reference to the existence or prominence of a person or thing, for example: 'He was useful in his day,' 'The fashion has had its *day*,' and then the quotation from Genesis ii. 17, 'In the *day* thou eatest thereof thou shalt surely die.'" Thus it is evident from the customary use of this word that it is an *indefinite* period.

Verse 6. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Verse 7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

Verse 8. "And God called the firmament Heaven. And the evening and the morning were the second day."

The word "firmament" means fixt, established rule or law, therefore this simply expresses the idea that there was made a fixt law to separate the waters. The atmosphere is a kind of water, tho not as dense from the physical stand-point. When we examine the relatedness between our condition and that of the animals in the deep seas, we find a striking resemblance. Miles beneath the surface of the sea there are trees and varied forms of vegetation, and animals multifarious in kinds and

methods of living, upon whose bodies there is a constant and enormous pressure. If any of these are elevated toward the surface of the waters they will fall to pieces. We are living under an atmospheric pressure of 14.7 pounds a square inch, and if we were bouyed up a few miles we also would fall to pieces, for the air is an element and another state of water.

Verse 9. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Was not this a time when the ashes of the dead had by compression generated fire, and volcanic upheavals brought dry land above the surface? We are told here only that it was so by the word of God, the law of Divine Mind operative in creation.

Verses 10, 11, 12, and 13, show that during this third period vegetation of all kinds sprang forth; and this was the work of the third period.

Verse 14. "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This does not say that these lights were made at this time; it simply says that they were created by the word of God; and the inevitable inference is that they were set to an orderly system, which furnished a base for the counting of times, such as days, months, years, and "signs." Webster says of this word "sign:" "A remarkable event, considered by the ancients as indicating the will of some Deity; a prodigy; an omen." This would favor the Egyptian belief that the Creative Deity express his thoughts toward the earth and all its inhabitants, both as nations and individuals, in respect to the predicting of events thru the movement of all the planets and stars; therefore Astrology was esteemed a divine science, a science thru which they knew the workings of

the Creator's mind. We are satisfied that if we had the proper reference books to enable us to get the more emphatic rendering of this verse, that it would more fully bear out this statement. We know that the majority of persons would be shocked at the statement that the Bible teaches that astrological chronology is as much of divine origin as the creation of the world. But we think that this view of the matter is unavoidable in view of Moses' teaching, for it must be remembered that all the Egyptian and Chaldean magic was based on Astrology, and that there is not one word against it in any of the writings of Moses, and nothing is said against it in the Bible, until late in the history of Israel's sojourn in the land of promise—Palestine. Even then the censure was against the degraded condition in which it was found, and the manner in which it was used by the base tribes occupying a portion of Palestine, rather than against the science itself. We realize that this chapter does not in any way profess to be a chronological narrative. We understand it to be an epitomized statement extracted from many volumes of Egyptian history, which was in its nature wholly inspirational, and from the present method of the world's thought would be called "speculative history;" because it was made from the occult evidences and musings of the Egyptian sages. This statement is said to have originated in the fourth period. You who have read "The Seven Creative Principles" know that the fourth point of the seven-pointed star represents Order. The ancients were undoubtedly dealing with these creative principles, and when the period arrived for Order to be considered, these things were cited as the source and evidence of that divine principle originating from the word of God.

Verse 20. "And God said, Let the waters bring forth abundantly the moving creature that hath life (marginal reading, "that hath soul") and fowl that may fly above

the earth in the open firmament of heaven." Here, as well as in the 24th verse, it will be observed that the term "soul," and "living soul," is applied to all "moving creatures" as much as it is at any time to man; therefore, we must accept this teaching as meaning that wherever there is life, there is also a soul, for the Hebrew word "Nefishcaha," occurs many times in other places, besides the two verses above mentioned, and is translated in different ways, as, "life," "living," "living soul," and is applied to beasts as often as to men.

The continuous repetition from the 21st to the 25th verses of each multiplying "after their kind," simply sets forth the idea of the separation of the specie in the work of generation, which is not in accord with the idea of evolutionary development of the specie to the point where one specie merges into another. While we see exceptions to this rule, (for we know the caterpillar becomes a butterfly, and that there are many other like instances in natural development,) yet, this is the law, and evolution is more by reincarnation than by change of specie; but both are necessary to the law of evolution, which none can deny, without closing their eyes to the work of Mother Nature everywhere exemplifying this principle. If this was *not* a law in nature, then there would be no such thing as the power of self-development from lower to higher capacities. Again, if evolution was not true, then there would be no truth in the law of "heredity," and none but the wilfully blind can deny that the intensely active brain of a man and a woman will produce in the child conceived by such persons, qualities superior to the parents. It would also be denied that there has been increased mental capacity in this, our age, and would assert that there has been no progress during the last six generations. If we admit that there has been marked development within this short period, upon what grounds can we assert that

the upward trend has not been continuous from the time when the waters first began to bring forth "living creatures?" Is it not evident, therefore, from the arrangement of this chapter, that such was the case? It begins with God's calling the world out of chaos; then the lower forms of life in the waters; then the higher order of animals; then, in the 26th verse, we have these words, "And God said, Let us make man in our image, after our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Verse 27. "So God created man," etc. And "so," that is, in this way, in this order, and by the power in the word, nature obeyed the laws derived from the thought-forming power of Deity. If God created by a thought-form, endowed with the creative power of the supreme will, then all law is but the method of that will in carrying out the thought in which that will was embodied. If this be so, then *will* is the only motor, and *thought* the only form in all created things. John, the beloved disciple of Jesus, began his gospel with this idea when he said: "In the beginning was the Word, [or "logos," the effectual utterance], and the word was made flesh and dwelt among us, and we saw his glory *as* the glory of the only begotten of the Father, full of grace [that is, *favor*], and truth." Truth is the knowledge of the facts of things that *are*. Here John uses a simile.

In those days, much more than now, the only son obtained every favor of the father, he was educated in every way possible, and was the pride and joy of the father. This was fully manifested in the person of Jesus. But he was more; he was the exprest thought, in manly form, of God in the beginning—the thought embodied in the words of this 26th verse. And it was John's effort and object that

men should accept this doctrine; namely, that all were created by a thought-form of Deity, and the perfected or most highly-developed man, would be in the "image of God;" that is, he would have the thought-forming power, and will-power. "And after our likeness," that is, that he should be like God in love of all creatures, endowed with power to control and to command the forces of nature. Herein is the underlying principle of the whole Bible. This was the foundation for the knowledge of all the Egyptian sages, and the source of all their masterly powers, for it becomes obvious to any mind, that if all nature is the product of mind and will-power, that man also possesses these attributes, and if they are cultivated and developed sufficiently, that man will be able to do all that God has done—there being a difference in degree only.

Therefore, Jesus said, "The son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise" (John v. 19). This was the tenor of all his teaching, as will be seen by the words in John x. 25: "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's *name*, they bear witness of me." Lest any should claim that those powers belonged alone to him, he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do" (John xiv. 12). "He that believeth on me;" that is, to say, I am the expression of this Divine Purpose, and a belief of this doctrine will lead to these ultimates, for *belief is the cause of action*, and without it there can be no action.

If we were made to believe without a doubt that we could not move, then all movement would be impossible to us, and *vice versa*. To believe anything without a doubt, is to have the ability to do it. "Jesus answered and said unto them, Verily I say unto you, if ye have

faith, and *doubt* not, ye shall not only do this which is done to the fig tree, but also if ye shall SAY unto this mountain, Be thou removed and be thou cast into the sea; it shall be done" (Matt. xxi. 21). That is, if you speak the word from the thought and send it out with the will, as did God in the creation of the world, then all created nature will obey that word.

This is *divine magic*. The methods of applying those divine powers were taught and exemplified in the life and teachings of Jesus, and to a less perfect extent in the Hebrew prophets before him; and that it was the same spirit or truth known and embodied in the life and character of the prophets is plainly expressed by Peter i. 11: "Searching what, or what manner of time, the Spirit of Christ which was in them [the prophets] did signify," etc. It therefore appears obvious that the central thought running thru the Old and the New Testament, might be epitomized thus: From a thought-form of Deity endowed with Deific will, all things were created, and when man develops capacity to understand all the laws (which are the methods of the original mind) and to embody them in his life, and to express them in his character, then will he be in the "likeness and image of God," possessing power in himself to do whatever he sees the Father do. All this is seen in the methods of mind and matter. This being evidently the central idea taught in all the Scriptures, it follows that the study of mind, its influence and control of laws, etc., is truly the proper study of the Christian.

Verse 28. "And God blest them, and God said unto them, Be fruitful, and multiply, and *replenish* the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And God blest them"—The word "blest" in this connection means to

make happy. To make one happy is to allow one to carry out one's natural desires; therefore, it follows that God either created the desire in them at this time, or it must have been there already. "Multiply and replenish the earth"—Here is clearly taught that the earth had previously been inhabited, and, in succeeding ages *depopulated*, otherwise the command to "replenish" would not have been given. Therefore, if we give due credence to word meanings, we must conclude that the earth had been filled with inhabitants. This was evidently well understood at that time, for it was not thought necessary by Moses, the writer of this account, to further mention it. The idea is further expressed in Gen. iv, 16: "And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the East of Eden."

Verse 17. "And Cain knew his wife," etc. Now, up to this time there is no account of Adam's having other children than Cain, hence the question is often asked, "Where did Cain get his wife?" This we think is answered by the words in Gen. vi, 2, "that the *sons of God* saw the daughters of *men* that they were fair; and they took them wives of all which they chose." Verse 4 says, "There were giants in the earth in those days." Whence came these "giants?" The answer is circumstantial. Verse 2, before quoted, reads, "The *sons of God* saw the daughters of *men*." Now Adam's posterity were called the "sons of God." Why should they, more than other men, be called sons of God? We think Jesus answers this query in John x, 35: "If he called them gods, unto whom the word of God came," etc. Again, Ex. iv, 22 says, "And thou shalt say unto Pharaoh, Thus saith YAHVEH, Israel is my son." Now if we recognize the fact that God and his laws are unchangeable, then the fact that the word (creative utterance) of God came to some one person, it shows that there must have been something in

the person to cause it; and it should not be attributed to *favor*, for it is plainly stated that "God is no respecter of persons." Then we must conclude that he to whom the word came was the highest in development of the earth's inhabitants at that time (see Ezekiel xvii.), which made it necessary, from the law of nature, that he should inspire (draw in) and become conscious of the will and purpose of God in creating man, and thus constituting him a son of God in a more perfect sense than those who had no consciousness of God, and but simply animal perception. From the foregoing statements we think it clear that Moses took it as a matter of course that Adam was not the first man, but the first to whom the word of God came and the first to express the attributes of manly capacities in accordance with His purpose.

Verse 29. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Verse 30 declares the same of "every beast" and of every "fowl of the air." This would imply that neither man, beast, nor bird were carnivorous, that all was peace among them, and no one killing and eating another, which accords with the ancient Egyptian teachings, and is now believed by many Hindoos, and embodied in many of the Buddhistic legends.

To-day it is believed by many that if man had not commenced to kill animals and to eat their flesh, that none of the animals would be antagonistic to man; that in the "Golden Age" man had dominion over all things; that is, that his thoughts, feelings, and desires, were responded to by the animal kingdom, but when he began to kill and to eat them, they, in self-protection and in response to the higher human mind, began to do the same. There is no doubt that there is much truth in this idea, especially

in so far as it relates to the antagonism between man and beast. The wild animals instinctively feel man to be an enemy and will resist him as such. We are convinced from experience that man can make a covenant of peace with all living things, and after he has kept that covenant long enough to free the body from all desire for flesh food, he can, with impunity, meet all the most ferocious beasts, and they will recognize that covenant and also keep it with him. *The hi her always controls the lower*, and if man exalts mind above muscle, and stops all struggle in that direction, the beast will be subject to him, but as long as muscle is the governing power of man, he will find many enemies in the animal kingdom. It is quite well authenticated that the Oriental recluse lives among the lions, the tigers, and the most vicious of snakes, such as the hooded cobra, in perfect peace; they lie down together and the animals and snakes are harmless to the recluse. Isaiah prophesied of a time to come when this condition of things will be universal: "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the KNOWLEDGE of YAHVEH, as the waters cover the sea." Isaiah says here that it shall be because of the fulness of the knowledge of, or concerning, God. Through continued obedience to this law we know it to be true.

Verse 31. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning was the sixth day." Please bear in mind that this is the work under the sixth period or stage of the earth's development, for we shall soon have occasion to revert to it again.

(To be continued.)

To the People of God

BY ASAPH

"BUT ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." I Peter ii. 9

✠✠✠✠✠ WITHIN man's being reside heaven and hell,
✠ **W** ✠ life and death, good and evil, light and
✠ ✠ ✠ darkness, for it lies in his power to select
✠ ✠ ✠ the one state or the other, the path that is
✠ ✠ ✠ ✠ ✠ straight or the other that is crooked. He
need not go out of himself to discover his own errors,
mistakes, and failures, or to encounter the benefits arising from a virtuous life. And every religion, in its inner sanctuary, expounds this truth to those who care to abandon the broad way of pleasure and to seek the narrow path, which, sooner or later, opens up into the limitless glories of an immortal life in useful being. (Deut. xxx. 11-15; Luke xvii. 21.)

Ignorance which leads to useless acts, or sins, ends in death. Yet, while these acts are useless in view of the higher life, they serve, by the results therefrom, to prove to the inquiring mind and the aspiring soul, the utter absurdity of a life given over to the pursuit of sensuous pleasures and the acquisition of perishable riches. These impulses of the flesh arise from below and their real source can be traced into the depths of an ocean whose waters are as deep as the space above is endless. In Mythology the presiding genius of that region is Neptune, and in the Hebrew Testament that sphere is governed by Ham (Gen. ix. 22.), both of these being personifications of the sexual powers inherent in man, thru which he arrives into phenomena and becomes con-

scious of self as a seemingly separate being from the rest of the world. And these powers fill his imagination with the idea of his being a finished product of nature's labor; and this Protean man esteems self as being heir to the throne of God and claims to be able to reach perfection after dissolution, in some unknown locality in space; while in this life on earth he serves those spirits that are doomed to destruction. Therefore, his life on earth is full of disappointment, misery, want, and failure. For a rule founded on the love of self, emanating from the sexual appetite which is the foundation of humanity in its present state, being inherently an outgrowth of violence (Gen. iv. 8.), breeds those evils which inevitably must destroy the structure of both the individual and the State. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. xii. 25).

On the other hand, by governing the elemental psychic forces which concentrate in man's organic structure, the soul lays the foundation of the Kingdom of God in its own being, and is able to direct its attention to the domain of the Universal, therein to discover its relatedness to the Creator, namely, that regenerate man is a son of God. (Matt. xiv. 25-33.) This process of regeneration, or the attaining of the spiritual, conscious being by the inner realization of the soul's power to command the dynamic forces which call forth the phenomena permitting souls to descend into flesh, gives the neophyte the ability to walk over the waters of generation.

Thus, while in the full possession of his natural powers man is born into an entirely new world, which is a world of USE, and similar to his own organic structure; an altruistic commonwealth wherein the inhabitants (cells) do not procreate forms of flesh nor follow the acquisition of earthly stores. However, this new birth is not an instan-

taneous process by which a man becomes a new creature, but it is a gradual awakening to biological facts and realities in being. As an infant born thru the process of generation acquires a gradual comprehension of phenomenal things, of the social conditions, customs, and aims of the world, etc., so the student of Esoteric Culture, step by step, day by day, precept after precept, opens up into the truth as it governs true spiritual being. Having become changeless in his determination to rule the forces of life in usefulness the individual's attention must be turned to the contemplation of that Social State which is the body of the Lord, and destined to redeem the race from sin and death. (Isa. lx. 3, 5, 11; Rev. xxi. 24.)

Viewed from a biological standpoint a community is an aggregation of differentiating functional cells, each performing certain work for the common good in being, and must be considered as a spiritual unity. For only a spiritual Intelligence, like the presiding genius, is able to guide with unerring precision the different cells composing the human physical structure and cause them to take their allotted places and form specific groups for particular purposes in the economy of physical being. The same Intelligence is guiding to-day the formation of the New Body—the Body of the Lord. There are many individuals that regeneration has formed upon earth, but each alone can in no manner perform the mission of redemption without the others. For this reason and for the mutual realization of potential power they must co-operate and build the living organism or community as a State where individual activity is merged into the good of the State and where no man (cell) seeks his own personal ends.

Under the law of regeneration a spiritual community acts in unison as a physical organism does. It renews itself as an organism. Its cells (men) remain alive and

perform services analogous to the functions of an organic structure, because the cells (individuals) composing the State know the purpose of their activities, which purpose is the good of the State. This constitutes the State a higher organic structure than that existing on the generative plane where society suffers death, and where each individual is limited to his own diminutive, organic structure, with only a local, personal, detached consciousness in being, his psychic consciousness being constantly destroyed thru sensuous pursuits and acts. In the Kingdom of God every member as a cell of the community has this purpose in view; namely, service to the State. Each works for the Greater Man and realizes Self in it. He therefore enjoys a true communal existence, a unity which under the old law of generation and private ownership of perishable goods, cannot exist.

In the new world, referred to among nominal Christians as the "next world," the general WILL governing the State, being God's will, is not opposed by the individual will of any member of the social group. There is no falling away from righteousness in a body of people that have attained the regeneration, consequently, there is no error, nor regret, nor sorrow, nor want, nor disease, nor death, in that body. As every other association is formed, the Kingdom of God comes into being thru a covenant. On the physical plane men make agreements which are constantly broken, but on the spiritual plane man enters into a covenant with God, who not only is essentially good, but who also remains immutable, fixt in his laws of Being. "I am the Lord. I change not." God, therefore, as one of the contracting parties, can never annul his covenant with man. He is ever ready to receive man into that relationship that exists between father and son.

From what has been said it is clear that it is not the province of the Esoteric student to engage his attention

in the destruction or the reformation of the individualistic, competitive system on earth to-day. Not only because such an attitude will arrest his spiritual progress, but largely from the fact that Fermentation, a creative principle, is an established sphere in universal being thru which the people of God are now merely passing—in the world but not of it. The member of the NEW world is leaving decaying civilization behind and entering, or, is being born into, an entirely different social system of life, where there are common industries and everything essential for existence in comfort, and where actual work is limited to the needs of the hour.

The Community being composed out of twelve functions divided into four major groups and each of these into three minor divisions, has a series of workers, such as, farming series, mechanical series, domestic series, scientific series, industrial series, and biological series. Being a world of Transmutation in which each individual, functional member utilizes his forces of life on the plane of mind, all social work is regulated and adjusted to the needs of the social body. And as the physical needs are assured, the regenerate soul by living in the world of mind, overcomes time, which is oftentimes but a succession of meaningless events. Therein lies the secret in attaining true, endless, spiritual being. The Heavenly Soul does not live in time; it never dies; it is never born. Its presence in the Body is to radiate life and light, knowledge and wisdom, truth and love, to all those who are willing to come to it for salvation.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. xxii. 1, 2).

The New Creation

BY HENRY PROCTOR, F.R.S.L., M.R.A.S.

 HE "new creation" has both an individual and a universal application. For of the individual it is said: "If any one be in Christ, he is a new creation [marginal reference]; the old things have past away, behold! they have become *new*." Similar language is used of the "whole creation," that is, not only of the earth, but of the whole universe. And, in truth, the one is but a type and symbol of the other. For man is an epitome of the universe. The cells of his body are in all respects similar to the worlds which revolve in the infinite abyss of space. So that the redemption of the man is a type and symbol of the Redemption of the whole creation. And just as the man is delivered from the bondage of corruption into the glorious liberty of the children of God, so shall the whole creation be. For the whole creation is travelling together in birth-pains, waiting for the revelation of the Sons of God, which shall be the means of bringing about the

BIRTH OF A NEW CREATION

of which our Lord Jesus is the Head—"the firstborn of all creation," and to him is joined in one Body, the

CHURCH OF THE FIRSTBORN,

the firstfruits of His creatures: the firstfruits of the harvest of the earth.

It is of supreme importance to us, as individuals, that we should become members of that glorious Body of which Christ is the Head. This can be accomplished only by being baptized with his baptism; immersed in the Holy Spirit and in fire. For he asks of those who desire to sit with him on the Throne, "Are ye able to drink of My

Cup, and to be baptized in my baptism? Those who say, Yes, are the firstfruits unto God and the Lamb, who follow him in all his steps, who think his thoughts, and speak his words, and do his works. Therefore, they do not defile themselves with women, but become

AS PURE AS VIRGINS.

"All men cannot receive this saying, but they to whom it is GIVEN. But those who follow Christ in the Regeneration, forsaking generation, and making themselves eunuchs for the kingdom of heaven's sake, even they shall overcome thru the Blood of the Lamb, and shall sit with him on his Throne.

These are, indeed, already of the New Creation, who sell all things to buy the Truth. These see the vanity and emptiness of earthly things—that there is no reality in the passing show, but that all its glory is being turned into corruption. They have laid hold upon the only Reality—Eternal Life, here and now; Immortality. The old things have past away; all things have become NEW. The new creation which is about to be made manifest on earth, and in the fulness of times, thruout the whole universe, is manifest in them NOW. They have entered already upon the enjoyment of the New Heavens and the New Earth. For tho in regard to the Race "we do not yet see all things put under him," yet these new creatures do not live in the present age, of which the Prince of the Powers of the Air, is the god, but in "the age to come," in which both the heaven and the earth, shall be subject to the Christ. And even now it is true that all things are put under Him, altho we see it not, for it is not yet made manifest, but when he is manifested, then shall also ALL the Sons of God be manifested with him in glory, and it is for this that the whole creation waits, groaning and travailing in birth-pains, even until now, "waiting for the revelation of the Sons of God."

Briefs

BY GEMINI-TAURUS

S *****

TRUGGLE.—When Germany determined to overrun France, France refused to be overrun by her. The German WILL met the French WILL; and when wills clash struggle begins. The clash of the will of Germany against the will of France shook Christendom to its foundations. As with nations so it is with persons. Why do you struggle in your relations with that other person? Examine carefully—is your will set to cause that other person to do according to your idea of what that other person should do? If it is, and that other person's will is stronger than your will, not only will you struggle, but like Germany, you will continue to struggle until you fall before it, unless you cease your efforts and make peace. If you are trying to coerce another—many, many times persons do this without realizing what they are doing—and you are if you are struggling with that one, then you place yourself in the same category with William of Hohenzollern. As he fell and his star set, so it may be with you. Therefore, be warned!—"Agree with thine adversary quickly, whilst thou art in the way with him."

A FOOL.—It is written: "Anger dwelleth in the bosom of fools." In other words, one who permits a spasm of anger to surge thru one's organism, and particularly if it is maintained, is a fool.

We see one stub one's toe on a stone, and in a flame of anger turn and kick the stone—is that one a fool? Let us see. Some find that after a severe spell of anger on their part, there results a headache, or a feeling of weakness, or of sickness, comes over them. Why? It has been observed that at times when a nursing mother, after a spell of anger on her part, nurses her child, the babe will sicken, and even will, at times, die. Why?—Because the anger of the mother has so poisoned her whole body and its secretions that there is enough of that poison in her milk to kill the child. If, then, a flare of anger so poisons the body, is not one who indulges in that anger as much of a fool as one who knowingly eats or drinks a poison?

Capital and Labor

BY H. E. BUTLER

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THE question of Capital and Labor, appears, at the present time, to be a serious one. The institution of government and law, the order of civilization and social conduct, judging from the standpoint of one class of people, is all right, and what they would have it to be. From another standpoint it is all oppression and dishonest enslavement.

In order to get a correct understanding of the condition of things in the world as we see them, it will be necessary to take up several classes, and to consider them as to their nature and sphere of service; for we regard all that is as being ordained of God, and as instrumentalities in the hands of our Creator to bring about results afore-designed in the creation of the world. The laboring classes are now largely antagonistic to the classes governing the money power. Who and what are these men who control the monetary interests of the world? There are two classes of them: one, the hard-fisted money-getter; the other, the keen, shrewd manipulator. The former class are, as a rule, men of very little intellectual ability, with large acquisitiveness and strong animal powers. The majority of men who begin life with nothing, and gain and keep large fortunes, have no thought or desire in this world beyond accumulating wealth. They settle down to it in the beginning of the struggle of life, and

make everything bend to the one object of their life, which is *money-getting*. Home is merely a place where their wants, which are few, are attended to; friends are merely a convenience; social life has nothing for them. Thus, with a mind narrowed down to one thought and one object, they crush out every *benevolent* feeling, judge all others by themselves, and move on thru life with an iron hand and heart, having no pleasure except the gratification of their one passion—gain. Such men are most distrustful of every one, and if they do not believe every one to be a rogue, they treat every one as such, and struggle on, piling up stores of wealth with no thought of pleasure other than the satisfaction it affords them to gain it. Many of these characters are men of very little mental capacity, and usually of a low type of manhood, with coarse organic qualities and devoid of fine sensibilities. Of course, there are many who have amassed large sums of money who have many of the finer qualities, but few of them possess the higher elements of refinement, which open the consciousness to the Spiritual. In fact, they could not be successful if they possess these qualities, because all men are necessitated to follow the soul's admonitions and prophecies, which, in this class of men, can be but little more than the instinct of the brute. The instinct of the brute teaches him how and where to get the provisions necessary for the support of his body, and the instincts (intuitions, if you please) of this class of men, instruct them how to amass wealth, which is the means for the support of their bodies, and, therefore, their instincts must relate as fully to the mundane as does the instinct of the brute. Their intuitional guidance consists of methods by which they may gain the material substance of this world. These men are usually very sagacious, and many times are able to read the thoughts of those with whom they have to deal.

Unfortunately it has become a practise among us to elect such men to high positions in the government of our affairs, with the thought that if they are capable of gaining so much wealth for themselves and taking care of it, they must be equally capable of looking after and protecting the interests of the public; but a man who has spent half a century in a wholly selfish mode of life and thought is almost incapable of a benevolent thought or act; or even of judging righteously between his own interests and those of his class, and the interests of the majority.

The other class of men that rule in the monetary world is usually composed of those of fortunate parentage, and who have thus been endowed with great powers of self-control in the sex-principle; thru which fact they have developed a powerful body and mind, and are capable of great endurance. These men, from early life having been taught and the example constantly held before them, that the greatest attainment of human life is wealth, honor, and position, have, therefore, centralized all their great powers in the attainment of these conditions. They are the only ones in whom the former class, which we have just described, put any confidence, their instincts teaching them that the latter class are better capable of managing their wealth to advantage than they are themselves. Thus, the latter class become the managers and controllers of the great moneyed operations of the world; and on account of their dependence upon the former class they are caused to manage everything to suit the ideas of the former class. For, according to the common maxim, "money is power," and the more recent one of our time, "money is honor,"—no matter how you get it—these great manipulators are forced to close the door of sympathy in their hearts, and to concentrate all their powers in gathering together and bringing under their control

the wealth of the world—no matter how much it may oppress the poor, or how poor it may make the laboring classes. This is the side of the picture that looks dark, and causes a foreboding of evil in the near future. Now, there is another side to this picture. There are none of these men but that have an idea of general advantage and profit in the civilization of the world. It was necessary to have this class of minds, and these two classes of men, or we should never have had our steamship lines, railroads, telegraphs, or any of those gigantic interests which have done so much to bring the extreme ends of a continent together, to link them in their present relatedness to each other, and to open up all the habitable parts of the world so that the working classes may take possession of the ground and obtain a living therefrom. Thus, from a human standpoint, both good and evil arise out of these conditions.

There is another class of persons who wield the most important influence in the monetary and social affairs of the world. They are the natural aristocracy, and are so in the true meaning of the term. They are people who have had wealth and culture for many generations. As a rule they do not appear in the public struggle and turmoil of mere money-getting, altho they may manage and control large business interests, and occasionally accept high government positions; but they do so for the sake of the good they may accomplish, and not for the honor, power, or wealth. If it were not for this class of persons our social and political honor would be at a very low ebb. They are truly the salt of the earth, having the most highly developed spiritual and soul powers of any people in our midst. But, from the reports that now come before us from the old world, as well as from our own country, many of these are falling under the potent influence of vice. This aristocratic class is not confined wholly to

those who are recognized as such by the world; there are many who have started with small capital, have dealt honestly, and, thru true superiority of mind and soul-consciousness have gathered around them abundance of wealth. Many of these are ever busy, seeking opportunities to do good to their fellow man. Among them will be found God's brightest jewels, who we believe will sooner or later be united with us in this, the Esoteric Work. For these are the ones, who, if they saw the opportunity to work effectually for the elevation and education of the laboring classes, and the world in general, would be only too glad to devote their means and their lives to the work. Upon this class rests the only hope of the future of our civilization. God's laws are just, and provide for the needs of all persons. And where there are souls that have a development high enough to guide the intellect aright, and to organize bodies so sensitive that they are incapable of enduring the hard combat and scramble of the world, they are guided by the Spirit in ways that enable them to obtain sufficient wealth to protect their sensitive natures from the rougher classes, and they obediently serve God by serving their fellow man.

Now it becomes necessary to examine still another class of minds—the class which we call the Scientists of the world. This class is engaged in exploring and investigating the waters, earth, vegetation, animation, chemistry; and even in exploring the heavens and classifying the stars; in gathering up the histories of the past, classifying knowledges and putting them in form in order that the rising generations may earn in a short time the result of the life labors of many men.

All this is good, but all these men are dependent upon the two classes we have described for the means with which to accomplish these results. Therefore, their minds are biased, limited, and bound, within the capacity

of those two classes to understand and to accept what they have to give the world. As they stand before these minds to be criticized and judged by them, they are forced to assume to be very wise, accurate, and perfect—to hide their real nature and thus to appear to be very much more than they really are. Those among them who stand in the front ranks, according to the public estimation, are man parrots. They can speak learnedly about what some other man has discovered, and the evidence he has obtained. They keep up with the discoveries of the day, write books, and stand before the world as great men; but in the majority of cases they are mere blocks to the wheels of progress; for everything which has not already been done, they will give the world a list of long words to prove it an impossibility, as was the case when the first steamer crossed the Atlantic. These learned men wrote pamphlets to prove the impracticability and impossibility of such an undertaking; but the steamer crossed the great ocean, carrying one of the books, proving beyond all question that the success of such an undertaking was impossible(?).

These accepted scientists who stand in the front ranks in popular estimation, and who succeed so well in deceiving the money-getting and managing classes, getting them to donate aid, and at their decease to will great fortunes for the furtherance of their investigations, have, in every instance, declared impossible the discovery of new principles upon which society is dependent for progress. We cite one more instance in confirmation of this statement, on no less authority than Prof. E. Beale and M. R. Gately: "When Faraday, in 1846, made the discovery that light could be produced by the separation of two carbon rods conducting electricity of considerable intensity, the possibility of electric lighting on a large scale was first presented to the minds of scientists. The effect

appeared due to the rarefaction of the air by the great heat of carbon in rapid combustion, and to the passage of incandescent particles of carbon from pole to pole, thus reducing the resistance always offered by air to the passage of electricity." Years spent in the study of the subject seemed to have satisfied the advanced scientists that such a division of the electric light as would be necessary to the lighting of extensive areas was impossible; but fortunately there were men so little scientific in theory that they were not prevented from experimenting until they succeeded in producing practical results. And within a year two classes of lights were produced which seem especially adapted to the uses made of them.

It is a remarkable fact that the men who are most generally accepted as standing in the front rank of Science, are educated men only (not learned). All they know is what they have learned from books, and in a few instances, what they have been taught by experimenters. They take what they learn from these sources and work out theories, and compile books and give them to the world, which are accepted as authentic, when in reality three quarters of their conclusions are impracticable, being based on theory and not on practical demonstration. But fortunately for us, there have been and are a few minds among those born with wealth at their command, who have loved knowledge more than all else in the world, and, consequently, have spent their lives in searching for and in putting the facts that they have discovered into orderly form for the benefit of the world; but in order that they might do so it was necessary that they should be men who ignored all theories and early teachings and started out, independent of everything, to know for themselves the truth and the error so common in our books and colleges. Among these are the well-known names of Darwin, Huxley, Tyndal, and many others of that class,

who did not fear, notwithstanding their high rank of birth, being called cranks or accused of insanity. They were dependent upon no one for means to work out their ideas and to obtain their conclusions; therefore, they have obtained great and grand results, and the knowledge they gained is now being rapidly accepted by all classes.

Yet, because of the opposition of the public mind in their time, many of these were pushed to extremes of thought, and indulged in speculative ideas concerning God, Spirit, and the Soul of things, which made them infidel to the God whose creation they were exploring; and, as they had no knowledge or facilities by which the five transcendent senses might be developed to enable them to see the causes of things, they concluded that all was in the phenomenal world. Their conclusions were largely built upon that as a foundation, and the foundation being erroneous, many of their conclusions, even of a scientific nature, were also filled with error. It was necessary that we should have minds capable of forcing the attention of all classes of people, causing them to think, and thus producing a certain degree of liberality in the public mind. It is only by the force of unanswerable argument that men can be compelled to think; for the majority of our race live as mere animals, and are therefore mentally indolent, and are ever seeking some one as a leader to do their thinking for them.

There are two other classes of minds, which, in reality, are comprehended within one class; namely, the hard-handed, rough-coated mechanic, and the artist. But many deny that the artist is a mere mechanic, and many who would disdain to be a mechanic spend their lives and fortunes in the study of art.

What is the difference between art and mechanics? The artist puts upon paper, images of nature. He is a copyist. He travels over the world, sees and puts upon

canvas, landscapes--mountains and valleys with fertile fields and beautiful cottages. He may travel in the muse of his soul-consciousness, and see angels, heavenly states, and those things which are all unknown to ordinary mortals, and may reproduce them; but still he has done nothing but imitate nature, and that only to produce a drawing from a pattern already seen by him; therefore, he is but a mere imitator. It is claimed that the artist is a creator, but we challenge the world to produce one instance where such is the case. If an artist should create one new thing that was not in itself something which existed in nature, every eye that looked upon it would say, What a horrible monstrosity!

The perfection of art consists in its being true to nature--the imaging forth of something which exists. The work of art can then be summed up thus: a mechanical hand and eye, with an industrious mind to study the delicate shadings and perfections of form and to put them on paper. But the mechanic who is truly such, is indeed the scientist, the artist, and the genius, all combined in one. He is the man who has in his own brain the capacity of all these. He must have the ability to draw his plans and then to actually create something which never had a previous existence. In building beautiful houses and structures, he must have all that artistic ability to discern and to put in form the symmetry, the perfection of order, the harmonious relation of one thing to another, and then he must have the genius to take the crude material from the tree, and actually to create the thing; and it must possess not only the harmonious appearance, but it must have the actual harmony of strength, of durability, and of usefulness. Such a one must study continually, and have a comprehensive scope of knowledge transcending all other classes of men in the world.

The mechanic who builds our machinery and supplies

all the facilities for us in civilization has daily to create new things which have not heretofore had an existence. No man can be a mechanic unless he is able to create, because in every new work that he undertakes there will arise new combinations of circumstances which demand new facilities for the accomplishment of certain results, and he must have a fountain of creative mind to adapt means to ends, and it must be done quickly and without hesitation. In some branches of mechanics, these new creations occur from one to a hundred times a day. Thus the mechanic must have a mind so perfectly in harmony with nature and the Creative Mind that produced it, that it possesses, like its creator, an inexhaustible fountain.

None but the practical mechanic, who has spent a life in mechanical work and knows all about the mind power it requires, and has past on from that sphere into the higher realms of study of mind and matter, can have any appreciation of the true mechanic. It requires all of a mechanic's mind power, as well as a strong physical energy, in order that he may perform his duties to meet the requirements. Competition demands that he should do as hard work as any laborer, and at the same time as much mental work as any professional man.

It is to this class of men that we are indebted for almost every new invention and important facility that has made possible, art, culture, refinement, and all that the world calls excellent and elegant. From this class come scientific discoveries of every name and nature.

But these men are, as a rule, very poor in this world's goods—and why? If they have all these comprehensive capacities for laying the foundation of all that is beautiful and desirable, why is it that they do not possess the capacity to gain wealth and luxury, and thereby enjoy the work of their own hands? The reason is simply this: Their minds are wholly occupied with their work; the

idea of mere money-getting is too humiliating to their feelings; and, in fact, in order to be geniuses, their minds must be largely in harmony with the Creative Mind of the universe; therefore, they are liberal, social, and genial in their habits. It is well known that where a collection is taken up for one of suffering humanity, the mechanic, who possesses nothing but his daily earnings, will donate more liberally than the millionaire. They have no time to think of hoarding money, their minds are entirely occupied with their science, and they are the servants of all classes. They must create the conditions and instrumentalities for all classes of scientists, artists and money manipulators. And these men in their narrow-mindedness use the mechanics to get all they can out of them, and when they make a new discovery the hard-fisted money-getter has to be appealed to for the facilities with which to bring it into market, and in the majority of cases he takes the lion's share of the proceeds and the great-minded genius works on as a mere slave; robbed of the means to bring into existence other new and wonderful things, which he might do if there were minds wise enough to place him under conditions proper for doing so.

But, says the keen money manipulator, If this statement were true I would be only too glad to take such a man and place him where he could work out the highest and best within him, but I find none such. I do find, however, that those men of whom you speak so highly, are, in most cases, unreliable—drunkards, or dissipated in some way—and really they are worthless except just where they are. Yes, this is true in the great majority of instances—and why? If a person has a keen, active, sensitive mind, it must follow that he has keen, sensitive appetites and passions; in the absence of recreation and opportunities for social life, he seeks gratification thru the senses, and that leads to the debauch of the appetites

and passions. Now, where does this evil originate? In the lack of proper education, and in habits inherited from his parents. These men are, as a rule, as incapable of managing the moneyed interests of the world as the money manipulator is of being a genius.

The mechanic sees that there is something wrong; truly there is—things are not equal. The producer does not enjoy the fruits of his labor—the manipulator of them does; and the one is incapable of occupying the sphere of the other. Every person is forced by the common law of nature (for water finds its level) to serve in the sphere for which he is best adapted; and whilst our civilization (?) is based upon the common law which governs in all animate life—which is seen by the larger fish subsisting on the smaller, the larger animals on the weaker—so long will the condition that is now in existence continue to grow worse.

What mean these combinations of the working classes against Capital? For never before in the annals of our history was the workingman so well supplied, even with luxuries, as at the present time; and in no other nation of the world does the workingman live, as in America.

The source of the danger arises in this fact: The working classes of to-day have more education and actual knowledge than the most refined and cultivated classes of a hundred and two hundred years ago. Their organic qualities are refined in proportion to their mental capacities, and they are able to see and to realize that the present condition of civilization is materially wrong, that they are actually being held down and controlled by men by far their inferiors in intellect and organic quality. Their minds not being occupied in money-getting or in anything beyond their daily duties, they have plenty of time to muse upon and to think over the condition of affairs, and to form plans of varied character by which to change

their condition. Not having the opportunities, and being incapable in their position, of looking with unbiased minds upon the situation and the real cause of the difficulty, and as the majority of them have, from their position in life, been led into base habits, they are left without judgment further than plans for uniting to destroy what they deem their oppressors. Powerful organizations are now in existence, with secret methods and objects, for carrying out their schemes for destroying Capital, and, as they call it, equalizing and taking by force the wealth which they have earned.

The great mistake which was made by the Government in 1876, at the time of the heavy Strikes, of illegally suppressing all congregations of workingmen as such, implanted in their hearts a great bitterness. It will be remembered that in the Eastern States at that time, orders were issued by the Governor of the State of Pennsylvania and troops were furnished by the United States to suppress the strikers, and workingmen were not allowed to meet in public halls as workingmen to consider the question of what they looked upon as their wrongs. This caused them to work secretly; and there are now in existence secret organizations thruout the United States, numbering thousands, if not millions, of discontented people. The ostensible purpose of these organizations is to bring in and to convert to their way of thinking, all the workingmen of America; for they have found by experience that unless they do this, there will be a sufficient number of the bone and muscle of the States who can be hired as soldiers to fight against them; and they know full well that if they can get the great majority of the soldiers, and those who would be liable to become such in case of an outbreak, that when they are ready there will be a sufficient number of their own people armed and equipped to enable them to protect themselves. They know

full well the power of money to buy the strength of the muscle which Capital does not possess; therefore, they are working in this subtle way to obligate all such persons, in view of the day when the time shall come to turn against their employers and fight for what they call Freedom. And we believe that the time is near when the prophecy of Isaiah xxvi. 5, 6, will be fulfilled—"For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy." For as men develop in the intellectual they decrease in physical ability and inclination to do physical labor.

The time has arrived in the development of our race that demands a higher order of civilization, and new and greater discoveries to facilitate labor than we now possess, in order to meet the demands of our developing race and to enable them to do more mental and less physical work. No person who has more brain development in front of the ear than back of it, can be satisfied to do physical labor wholly; and you need only to go into some of the meeting-rooms of the workingmen and take a position where you can see the side of the faces of the men congregated, when you will see that at least one half of all present have more brain in front of the ear than back of the ear. This tells us that evolutionary development has brought our race up to a condition where we meet the inevitable, that the old order of things, which is the government by physical force, must pass away, and be superseded by the government of mind. And because of erroneous ideas on the part of the best people of our land concerning the most sacred and important principle of human life, which is the principle of generation, these people are totally ignorant of the most important principle upon which morals depend; therefore, thru improper hab-

its, they are dwarfed in physical strength, and their minds are distorted into the most hideous forms of imagination, until those who would have been, under proper education, the vitality and hope of our coming generations, will become instead the most vicious destroyers.

The Esoteric Work has begun at the very fountainhead of all these evils to purify the life qualities, and to educate the mind in order that it may become harmonious with the Creative Mind and with the objects for which we were made. All who will stop to think can but know, and will readily see upon experiment, that a stream flowing from a corrupt fountain cannot but be corrupt. The stream which flows from life's own fountain (generation) is: First, the rising generation; second, the mind, character, and quality of every individual; for it is a law, absolute, that the condition of the sex nature determines the quality and condition of the mind of the individual. With very little observation any one can see that in the case of any man or woman who becomes reckless and immoral in his or her sexual habits, that that recklessness and immorality enters into and gives color to all the mental action of the individual, and creates a condition wherein that one is incapable of equitable thoughts, habits, or dealings. Therefore, the foundation principles of the Esoteric Movement are the only hope for the rising generations; and the sooner our ministers, teachers, and leaders of the people in general, recognize this fact and unite with us to spread these teachings far and wide thruout the world, the sooner the hope of "peace on earth, good will toward men" will be realized. But if these teachings are ignored by the general public, and the masses continue with their present impetus in the growth of depravity and debauchery in the sex life, the time is very near when there will be poverty and destruction by the working classes, for they, aided by the high develop-

ment of their mental faculties, will be sufficiently organized and their natures distorted so that they will destroy wealth and luxury wherever found thruout the world. For this movement of the working classes is not confined to America, as you well know, but to the whole civilized world. But the American mechanic or workman is more highly developed intellectually and works more methodically, and from his standpoint more wisely; therefore, there is not as much heard of their workings as in the Old World, and therein resides the evidence of the greater danger.

Now, what we are trying to do here in this matter is this: We have written and published a line of "Practical Methods to Insure Success." These ideas are written from a purely scientific standpoint so that they will not interfere with the religious faith of any man, but, on the contrary, they appeal to the highest sense of right and reasonableness of every man and woman alike. This we have now put in book form ("Practical Methods to Insure Success") and are ready to give it to the world gratuitously,* and we feel that those who have wealth will find it to be to the greatest advantage to use all their influence, and to supply means, to give it to the world; and, thereby, we believe, they will find in it a greater means of economy than any other method they might practise. Philanthropists will find in it the most fruitful field of good results to which they can turn their attention; and the spiritual teacher will find it the most valuable aid in bringing men into a consciousness of, and in harmony with, their Creator. For this little book† put into the hands of the people with a sympathetic thought or word persuading them to read it, will cause all those persons who have an over development in the mental, to recognize that there is a higher and better order of life for

*The gratuitous distribution of this book has been discontinued.

†"Practical Methods to Insure Success."

them; and as soon as they begin to practise its teachings it will remove all the vitiated imaginations and bring them into harmony with God, the Soul of the Universe. This book, we hope, will lay the foundation for a radical change in the habits of the masses, and will enable them to recognize that there is a way to settle all those difficulties existing between Capital and Labor without the application of brute force.



Attaining in the Regeneration

BY ENOCH PENN

* T *
* * *

HE question has, no doubt, often arisen in the minds of many, "Why is it that tho many have tried to live the regenerate life, even for a long while, yet there seem to be so few who have gained results commensurate with their apparent effort.

There is one vital feature concerning the living of the regenerate life, or, the attaining of the regeneration, that should be pondered; it is, that on the part of the neophyte there seems to be almost never a realization of the fullness of the effort that he must put forth if he would attain. Our Master tried to impress this fact upon the minds of the people of his day, particularly by such parables as the one of "The Pearl of Great Price," and the one of the "Strait Gate;" of this gate he said, "Strive [agonize] to enter in." The merchant in seeking for pearls, found one of great price, and he went and sold ALL THAT HE HAD and bought it. This means that if one would obtain the prize of the regeneration it will require

ALL THE EFFORT THAT ONE IS CAPABLE OF PUTTING FORTH.

There are many who have taken up the Esoteric teachings who seem to think that if they but quietly drift along that is all that is required of them. But we are taught that one cannot attain to the Kingdom in this manner. The words of the Master were, "The kingdom of heaven suffereth violence, and the violent take it by force." The violent effort required of the neophyte can not be understood by those who have not tried to attain. But here we meet another great difficulty; namely, that violent effort must be in the right direction. It does not require much mind to perceive that tho force must be applied to build or to construct, yet if that force is not properly applied it is as great a power for destruction as it is for construction. There are those, who not perceiving this fully, have put forth great efforts but have not accomplished the desired end thereby; the reason being that the effort was not properly applied.

All this reasoning about the proper application of one's energies will not accomplish anything unless it enables one to perceive the facts relative to one's own self; and one of these facts is that an understanding, not only of what one desires, is necessary, but the proper method by which that desired end is to be gained. All this is so plain that it seems almost childish to state it, but for some reason but few seem to be able to reason about the things of the regenerate life with the same degree of order that they can reason regarding the things of a material existence. This does not only seem to be true, but it is true; and the reason is that there are vicious spiritual intelligences who make it their business to thwart the efforts of all those who seek to attain in the regeneration. This fact was plainly stated in the words of Paul, "We wrestle not against flesh and blood." But it is with the principles

in creation, and with the minds and wills of spiritual beings that we struggle. It is largely because of the action of these evil spirits that there is so much confusion in the minds of many regarding the things of the regenerate life.

We have been deeply impressed by some statements that appeared in a San Francisco paper which point strongly to the attitude so essential to those living this life. One is a quotation from an eminent German regarding a class of the German workers: "Their high intelligence, with the experience of the last nine months, has taught them that only work, work, work, can save Germany." Again, another statement is, "Because of the shortage of coal in south Germany, the miners and transport workers of the Rhine region have agreed to lengthen the day to twelve hours, and to work seven days in the week until the crisis is past." It matters not what one's feelings or attitude may be toward Germany, nor does it matter even if these newspaper statements are too strong to accord wholly with the facts, but the thoughtful mind can see that this attitude which it is stated the German workers hold toward the situation is the attitude that assures success.

Can any one expect that any less an attitude of sturdy effort will gain success in the regeneration? This attitude of meeting the situation bravely and with all the effort necessary, and with the sacrifice of ease and comfort, which is only another way of "paying the price," will enable one to attain the ultimate set before those who seek the regeneration. For the regeneration is not for those who want it simply; it is for those who have the Will, and the Mind, and the Strength, to attain it.



Letters

Shreveport, La. Oct. 5, 1919.

Esoteric Publishing Co.,

Dear Friends:

I have read the articles in the Oct.-Nov. issue of "Bible Review." with deep interest. They are especially opportune at the present time, and I feel that they are the direct result of the guidance of the Holy Spirit.

That we are approaching a crisis in the world's history, greater and more far-reaching in its results, even than the war, must be evident to everyone who gives the present world conditions any deep or serious thought. The universal unrest and upheaval that is very much manifest in the world to-day, should be a matter for serious thought in the minds of all thinking people. But while there are a number of awakened souls who are conscious of the impending crisis, and who are lifting up their voices in warning the people of its coming, the vast majority seem to take no heed of the signs of the times; but they continue in the mad pursuit of material things, taking advantage of existing conditions for the exploitation of their own selfish purposes, with no apparent heed of the consequences.

Unless something is done to awaken the consciousness of the people to a realization of what the results must inevitably be, the future is indeed gloomy. How best to reach the people and bring to their minds a realization of the truth, and the impending crisis, is a problem.

Altho the churches have failed and many are turning away from them, I believe that they are still a medium

thru which the people can be reached, if the ministers will divest themselves of their theological bias and training, and seek the guidance of the Spirit alone in delivering a message to their people. I wish that every minister could have an opportunity to read the articles in your last issue of "Bible Review." It might, at least, set them to thinking along lines a little different to those which they were taught in the theological seminaries. With this object in view I am sending you \$5.00, to enable you to send a copy to every minister in this city—find enclosed their names and denominations—if it meets with your approval. I shall also take it upon myself personally to urge upon them the careful and prayerful study of the subjects. This also is subject to your approval. If you can suggest any thing else, or add any further word of your own, to emphasize the importance of awakening the people to a knowledge of the truth concerning these things—I know that the Spirit of truth will guide you, in all that you say and do.

Fraternally and sincerely yours, J. G——.

Answer to M. A. W——, Appleton, Wis.

Your kind letter is at hand. Let us consider your statement that you had thought if one but abstained from the sex relation that one was living the regenerate life.

Jesus said to Nicodemus, "Ye must be born again." Now, to be "born again" is to enter into a new realm of life, as fully as does a child when it passes from its mother's body.

The process of the Regeneration may be summed up somewhat in this way: The nourishment received into the body is, thru the several steps of the process of digestion, turned into blood. From the blood, by the action

of the sex function, there is obtained the seed, the substance of reproduction. If the seed is used in the generation of offspring, that is Generation. If the impulses to generation are strong enough to cause one involuntarily to lose the seed that one is still in the power of the generative forces in nature, and is in generation, even as one who is producing children.

When the God of Israel would manifest himself to the people, he ordered Moses to command the people to wash their clothes with water, and "come not at your wives" (Ex. xix. 15). When David fled from King Saul, and asked the priest to give him and his men the shewbread from the tabernacle, the priest asked if the men had kept themselves from women; and David assured the priest that the men had been kept from women for three days. (I Sam. xxi.) And thruout the Bible we find that the loss of the seed separates one from a consciousness of God. For, as the blood, in which is the life of the animal, comes from the food, so from the blood comes the seed, which contains the life that one inspires. If one loses the blood, one loses with it the animal or physical consciousness, for the life is in the blood, that is, the animal life. But the consciousness of the SOUL is not by virtue of the blood, but it is by virtue of the SEED. If one loses the seed there is lost with it the consciousness of the soul. And if the consciousness of the soul is lost, there is lost with it the ability to be conscious of Spirit. Therefore, the consciousness of the soul increases with the conservation of the seed. It increases until one becomes conscious of God, and thru accepting and receiving into oneself the Spirit of God, one becomes a son of God. For the seed is to the soul, in a large measure, what the blood is to the body; as the blood contains the life of the body, so the seed contains the life which may be added to the soul. Because of this, they who lose the seed, are

conscious only of material things; while those who retain the seed will, in time—and some will very soon—become conscious of spiritual things, or, in other words, conscious of the reality of the spiritual world.

We hope that we have made this clear to your mind, for it is the foundation thought of the Regeneration, and those who do not grasp this thought are ignorant of what the Regeneration really is.



Corban

BY PHEBE HART

 HERE is one question that has troubled many of those who are striving for the regeneration—it is regarding the breaking of domestic ties and other obligations. The Master said that unless a man should hate his father, and mother, and wife, and child, and his own life also, he could not be his disciple. The “hate” intended here is the shutting out of all binding sympathy for blood relationships as such. There is, however, a vital thing regarding this question: The Master said to the Pharisees and scribes, “Full well ye reject the commandment of God, that ye may keep your own traditions. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother.” The idea exprest here is, that the Pharisees taught that if a man dedicates himself to God with the understanding that from thenceforth his whole object in life is to learn

to know and to do God's will, that dedication absolves him from all domestic obligations. The Master taught that one must break all binding ties, before one could be his disciple, that is, to be his disciple in the full sense of the term. But to do the right thing in the wrong way, or at the wrong time is not right, but it is wrong. And the fact that the Master would teach the Pharisees and scribes was that one should not dedicate oneself to God's service for the purpose of escaping irksome domestic obligations. And the words of the Master declaring it to be a violation of the commandment, "Honor thy father and thy mother," for one to forsake one's parents in the time of their need, shows that a man's dedicating himself to God's service does not justify him in ignoring all blood relationships—that all are not free to ignore the obligations of the old order of life.

One may argue that it is not right then under any and all conditions to dedicate oneself to God's service. Yes, it is always right for one to dedicate oneself to God; but if it is not right that a man let his parents suffer that he may serve God, or if his duty to his parents comes before his dedication to God in other lines of service, then we must conclude that there are certain obligations that are not nullified by one's dedication to God's service. It would be well for a person who is troubled in this particular to turn to the seventh chapter of First Corinthians and read where it is stated that the unbelieving companion may be converted by the believing one.

Some years ago a man who paid a visit to the Esoteric Fraternity, while there expressed a desire to become a member. And he said to one of the members: "I feel a desire to remain here, but I am troubled about it, for I have certain obligations yet binding me; I owe for borrowed money. Now, is it right for me to ignore that debt?—For, if I stay here I shall have no means wherewith to

pay my indebtedness." He was answered: "To live the regenerate life requires that degree of honor and integrity that will not permit one to wrong another, and if a man lacks that honor and integrity, lacks that sense of justice, that will impel him to pay his indebtedness, then he lacks that which will enable him to attain in the regeneration." The man answered, "Yes, that is right; I will go and pay my debt." We realize that there are some offerings that God will not accept, and certainly it is not well for a person to break one commandment in order that he may keep another one.

The real difficulty in the majority of cases is to discriminate correctly and to perceive clearly to what degree one is prompted by an earnest desire to do right before God, or, how far one is prompted to take a step because of selfish desires to escape irksome obligations; for the heart of man is very deceitful, and so insidious is this self-deception that sometimes one who would scorn to deceive another will labor earnestly to deceive oneself. And it is very important that one move carefully in such matters lest one, prompted by an unperceived selfishness, do a very great wrong to another or others, and consequently a great wrong to oneself.

We read in I Tim. v. 8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And we would say that this is not a contradiction of the words of the Master to the effect that all sympathies which bind the consciousness to the realm of generation must be cut off before one can be his disciple, but it does declare that there are obligations that are natural or that one may have assumed that must not be disregarded.

Even tho the Master said to those who would be his disciples that they must "hate," cut off all vital connection with their own blood relations, yet he loved his mother; so much, that even while upon the cross he was mindful

of her needs. For he turned to his disciple John and said to him, "Behold, thy mother;" and to his mother he said, "Behold, thy son." Thus, even in the time of his extreme physical agony he provided a home for his mother.

In a way, a man stands alone before God and is answerable to him alone for his actions. And it is well that a man counsel well the Spirit and be thoroly convinced in his own heart that it is right for him to take the contemplated step. But we are assured that if a person will dedicate himself to God, and will do all that he can clearly see that it is right for him to do in his efforts to live the regenerate life that the way will open before him.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10.08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3.20 a. m.

Time of Cusp Transits				
Washington, D. C., U. S. A. January, 1920.				
Body	Enters	On	h.	m.
		day		
☾	♈	2	5	5 p. m.
"	♉	4	5	11 p. m.
"	♊	6	5	23 p. m.
"	♋	8	7	38 p. m.
"	♌	11	1	42 a. m.
"	♍	13	11	50 a. m.
"	♎	16	0	36 a. m.
"	♏	18	1	25 p. m.
"	♐	21	0	31 a. m.
"	♑	23	9	26 a. m.
"	♒	25	4	24 p. m.
"	♓	27	9	35 p. m.
"	♈	30	0	56 a. m.
☼	♈	21	3	57 a. m.
♀	♑	9	6	22 a. m.
"	♒	27	8	37 p. m.
♂	♈	10	10	9 p. m.
"	♉	21	6	57 p. m.
"	♊	31	10	14 p. m.
On January 1st				
♂	is in	♈	10°	50' 38"
♀	" "	♑	10	31 43
♂	" "	♈	6	14 55
♂	" "	♋	1	7 3

Time of Cusp Transits.
Washington, D. C., U. S. A. February, 1920.

Body	Enters	On day	h.	m.
☾	☿	1	2	46 a. m.
"	♈	3	3	25 a. m.
"	♉	5	6	11 a. m.
"	♊	7	11	13 a. m.
"	♋	9	8	6 p. m.
"	♌	12	8	17 a. m.
"	♍	14	9	6 p. m.
"	♎	17	8	12 a. m.
"	♏	19	4	30 p. m.
"	♐	21	11	5 p. m.
"	♑	24	2	57 a. m.
"	♒	26	6	34 a. m.
"	♓	28	9	33 a. m.

♈	♏	19	5	21 p. m.
♉	♐	13	6	49 p. m.
♊	♑	15	2	52 p. m.
♋	♒	9	11	30 a. m.
"	♓	16	9	48 a. m.
"	♈	22	3	20 a. m.
"	♉	27	3	57 a. m.

On February 1st.

♈	is in	♎	12'	59'	51'
♉	" "	♏	7	20	28
♊	" "	♐	1	27	3

BIBLE REVIEW

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No 12

Bible Reviews

BY H. E. BUTLER

IV.

(Reprinted from "The Esoteric" of July, 1890)

✠✠✠✠✠ CHAPTER ii. verse 1. "Thus the heavens and
✠ C ✠ the earth were finished, and all the host
✠ ✠ ✠ of them." "Thus,"—in this manner, by
✠ ✠ ✠ this instrumentality and in this order.
✠✠✠✠✠

Verse 2. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

Verse 3. "And God blest the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." There is an evident distinction made here between creating and making; the only reason apparent for this distinction is found in the evolutionary idea. God formed or created the thought and sent it forth endowed with the will and it began to produce conditions that in the lapse of time would ultimate the purpose and make the thing or condition intended.

"And He rested on the seventh day from all his work which he had made," "And blest and sanctified it." The word "sanctify" means to set apart; something sep-

arated from all other things in order to free it from all that was impure. The fourth commandment repeats this same idea. But was the work of creating and making ended at that remote period, or was this only a statement of the method and order of the work? Let us ask Jesus, the Nazarene. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, [that is, up to the present] and I work" (John v. 16, 17). Thus it is clear that Jesus denied that God had yet ceased the *work* of creation; this utterance was at least two thousand years after the account of these events, and Ussher says these events were 4004 years before Christ. And do we not see creation going on in every department of nature? When the cold winter is past and the sun warms the earth, there springs into life millions of insects. All of the animal world begin to generate their kind; in short, everything is busily engaged in the work of creation. Then it follows that the Sabbath (which means seventh) was a prophecy of a time to come when man will cease from his own works, for it not only appears plain that here creation's method is generation, but in the law of Moses it is brought out more clearly that such was the idea.

It was well known, or at least most generally believed, that there had preceded this time an age of great attainment, wherein man walked and talked with God; and all thru the prophets' writings and the words of Jesus it is shown that there were periods in the world's history of evolutionary development which are called "ages." Wherever the words occur in Jesus' teachings, "the end of the world," they should be rendered "end of the age." It was the doctrine of the prophets that an age was about seven thousand years and that six thousand years was a time for animal propagation and mental develop-

ment, and at the close of that time the earth would bring forth its ripened fruit sufficient for man to come to an understanding of God's methods, and to be able to see that as long as men are generating their kind, there can be no rest or high attainments. It will be seen, as we proceed, that the Covenant of God with man was intended only for such as had arrived at this stage of understanding, and could not be ratified so that the oneness could obtain between God and man until man ceased the work of creation, namely, generation. Then the intent of the words, "Multiply and replenish the earth," will have been obeyed, and the work accomplished, and during the seventh one thousand year period there will be no generation, and none of the consequences of "the fall," which were labor, sorrow, and death. Then the "last enemy," death, will be overcome. "And they shall live and reign with him a thousand years." This is the period that many of our Christian friends look forward to as "the millennium." We merely state the foregoing and will observe as we proceed that it is fully justified by the teachings of this book all thru from Genesis to Revelation.

It will be observed that in the 3rd verse, in the last sentence, that the marginal reading of the words, "created and made," is "created to make."

Verse 4. "These are the *generations* of the heavens and of the earth *when they were created*, in the day when the LORD God made the earth, and the heavens;" here the statement, we think, is clear that creation was by generation.

Verse 5. "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground." This fully corroborates the former statement that al

things were the thought-forms of the Creator's mind, and that all these things were only mental formations and were awaiting conditions to materialize into form thru nature's methods of growth. We think it is clear enough from this verse that the entire preceding chapter was intended to convey the idea that all things were in the thought-form or "word" of God (see John i. 1-3), and, therefore, only the statement of the order and method that all these become manifest by materialization thru the generative power in the word. In other words, as they primarily existed in the astral ether before they materialized by growth and development; and therefore it follows that all the laws of nature are the workings of the Creator's mind, and that matter itself is thought crystallized, from the mind of the Thinker.

Verse 6. "But there went up a mist from the earth, and watered the whole face of the ground." This is the method now which nature uses to water the earth, therefore we have no reason to look for any statement here of supernatural phenomena; in fact, there can be nothing superior to nature, for all that is can be at most only the workings of the Supreme Mind, and there is nothing superior to it.

Verse 7. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." We are told in the former chapter, verse 27, that man was created by the word of God and now we are told that he came from the "dust of the ground," but by what process, and as to how long a period the LORD God took to accomplish it we are not told. We are next told that He breathed into him the breath of life and he became a living soul; herein we find two points of general misunderstanding. First, that it was speaking of the physical creation of man, suppose we admit, and then see what is really said here:

"The LORD God formed man of the dust of the ground." Well, that is certainly the physical body; but are not all physical structures formed of the dust? And do we not well know nature's process of accomplishing this work? Does it not clearly teach "evolution?"—We think it does. Then, "He breathed into his nostrils the breath of life and man became a living soul."—Was that the natural breath common to all animal existence? Many will say, No, that was wherein man was made an immortal soul. We will grant this, for we all unite in accepting that "God is spirit;" and if God did come into such direct contact with man it must have been to make man spiritually conscious. That is the only way His purpose, as before announced, could be carried out ultimately, for he said, "Let us make man in our *image*, after our likeness." If God is spirit, man to be like him must be spirit also. But is that a universal rule, that every man has that spirit of life in himself? For if God placed it in him then he had it in himself, as Jesus said: "As the Father hath life in himself; so hath he given to the Son to have life in himself." Then he (Jesus) and Adam both had that life, and he announced to us his commission by saying, "I am come that they might have life, and that they might have it more abundantly." But does this teach that all men continue to have that spiritual "breath of life?"

What is this spiritual breath? If Moses was a Master he knew what it was, and as Occultism was the common science of his day, he took it for granted that all others would understand that there is a point in the attainments of all who become conscious of Spirit, where they obtain an interior respiratory breath; wherein they breathe without inhaling the natural atmosphere; an inner lung motion, that will, at times, enable one to be comfortable for a long period with the air passages closed. The physical body may still need to breathe, but one will be vividly

conscious of *another* respiration, and this condition comes just prior to the person's becoming master of all his own nature, and leads to the condition symbolized in the following words:

Verse 8. "And the LORD God planted a garden eastward in Eden, and there he put the man whom he had formed." Observe the words, "The LORD God planted;" he who created by a word now plants a garden; none of us accept the idea that he came as a man and planted trees, etc. No! there is some other meaning here. Isaiah, the prophet, (speaking of spiritual men) says: "That they might be called trees of righteousness, the *planting* of the Lord, that he might be glorified" (lxi. 3). Then we can logically conclude that this garden was the planting of those states or principles that would bring forth righteousness. It was "eastward in Eden;" the words "eastward," and the sunrising, are used as synonyms all thru the Bible. The east was also often used as a symbol of the source of light and life; then this garden was toward life and light. Was this a garden planted in the ground, or was the man's body the ground? Ezekiel says: "I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him" (xxxi. 9). Isaiah says: "For the vineyard of the Lord of hosts is the house of Israel" (v. 7). This, we think, is sufficient to justify the assertion that this *garden* was the physical body of "the man," and all the trees were attributes to bring forth right actions, thoughts, impulses, and feelings, for the word "Eden" means pleasure, or delight, as will be seen by what follows. Then it appears plain that the thought exprest in these symbolic words, "eastward in Eden," had reference to the fact that one who makes these attainments is in position to receive life and light direct from their Source.

The same idea was carried out in the building of Solo-

mon's temple at Jerusalem. It was built upon the top of the mountain, facing the east, so that the first ray of light from the rising sun would shine into it and thru the first and the second parts and thru the "holy place," and even into the "Holy of Holies," if the "veil" were lifted. So the man who is "created and made" or become a Master, is placed in a condition to receive the first ray of spiritual light that reaches the earth from God, the source of all knowledge.

Verse 9. "And out of the ground made the LORD God to grow every tree that is *pleasant* to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Herein man was supplied by Divine Providence with all the requisites for happiness, and not only that but the "tree of life," a tree producing fruit, brings forth "after its kind." Therefore it is plain that if the *garden* is the physical body imbued with productive attributes, and every attribute grows, generates, or produces its kind, then it follows that the tree, or attribute, of life produces its kind. This is according to the Revelation made to John on Patmos: "The tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month [Greek, moon]" (Rev. xxii. 2). We think no one believes this was a tree, as we exoterically understand that word, for herein is stated that which we recognize to be contrary to all the laws of fruit growing: first, "twelve manner of fruits;" secondly, producing its fruit "every moon." Aided by "Solar Biology," this subject is made plain. We find from this new science that every time the moon enters the sign of the zodiac which the earth was in when a person was born, that there is a psychic germ matured in the body, whether it be a man or a woman; and we find that every sign of the zodiac produces a different quality of life in persons born within its boundaries, and that

the same is true in relation to the fruit of the "tree of life" within every man and woman. This is demonstrated from the fact that with a woman living the generative or marital life, the periods of the moonly weakness can be pointed out for years past, and to come, from the motion of the moon, and therein is found that the life-producing capacity is "twelve manner of fruits," and that its fruits ripen every moon. "The tree of knowledge of good and evil" was also there; all intelligent persons have within themselves the power to experiment on and to know the consequences of obedience to the laws of nature, and of going counter to them, in their capacity to reason, and thru the sense of pain and pleasure. But those who possess these high attainments do not need to experiment upon these things, for they have direct access to the All-knowing Mind that created all things, and can know all things from that Source.

Verse 10. "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." If we find conclusive evidences that the trees of the garden were productive faculties in the human body, then we may look for this "river" to be something belonging to it also. We must, however, bear in mind that this is a mystic symbology given by a Master, and that he was giving the conditions obtained by a Master; or, the man who is not only created in God's "image," but the process of "making" him into his, or their, likeness, is also known to him. If this was a symbol of something in the body or the mind action of Adam, then what does this matter of the river signify? Let a Master explain: See Ezekiel xlvii. Zechariah xiv. 8, says: "And it shall be in that day that *living waters* shall go out from Jerusalem," etc. And the angel revealed to John: "And he showed me a pure 'river' of water of LIFE, clear as crystal, proceeding out of the

throne of God and of the Lamb" (Rev. xxii. 1). From this it appears clear that this river was life that flowed out of Eden; out from the man.

They well understood, at that time, that methods of "regeneration" were the control of the generative function, and thus turning the course of the life generated in the body back into the system. And for this nature has made ample provisions, for the same law that produces the elements from which, under proper conditions, another living organism would grow, will also transmute that germ substance into a pure crystal fluid and the lymphatics will take it up into the body and conduct it back into the blood, and that will create in the system a feeling of peacefulness and constant activity. We are confident that the spleen is the organ that causes another change into what is commonly called "magnetism," "animal electricity," etc. These gifts are possessed in abundance by all who live the life of *chastity*. This quality is the element from which thought is formed, and the refining power of the law of regeneration in the body gives increased sensibilities and consequent additional consciousness and added powers.

Thus, life regenerated in the body, follows the well known law of generation, in that its quality is governed by the nature, loves, sympathies, desires, and general mental tendencies of the person, and as the human body is a laboratory in which the divine chemist is taking the elements of earth (food), air, and sunlight, and creating thought-forms and elements with great rapidity, therefore such a person becomes a fountain-head from which there will constantly flow the refined substances of his life, like an ever-flowing river. As Ezekiel said, "And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, SHALL LIVE" (Ezek. xlvii. 9). Jesus referred to this same grand

truth in the plainest of language, "He that believeth on me, AS [in the manner] the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 38). In the next verse the apostle attempts to explain and says, "But this spake he of the Spirit which they that believe on him should receive" (verse 39). True, for this regenerate life is the only vessel capable of receiving and holding the Spirit, which endows it with divine magic power, and all who come within its influence are "redeemed," and the mature soul will be led by its potency into like conditions.

"And became into four heads." This law of regeneration being governed by the movement of the earth, moon, and all the solar system, we look there for the more complete explanation of these four rivers. There are twelve divisions, or "signs," of the zodiac; these are divided into four trinities. From September 22nd to December 21st is the reproductive trinity; from December 21st to March 21st is the serving trinity; from March 21st to June 21st is the intellectual trinity; from June 21st to September 22nd is the maternal trinity. Each of these periods of the year produces three kinds of life. The first of each of these trinities is a natural head, and as such is especially related to the physical world; the second of these comprise the *interior*, and are natural heads in spiritual things or spheres of service; that is, from April 19th to May 20th is the period of the interior of the intellectual trinity, and therefore their sphere of service is the senses. From July 22nd to August 22nd is the period of the interior of the maternal, and is related to natural law that produces living things. October 23rd to November 22nd is the time of the reproductive interior and is related to the service of the Creative Mind. January 20th to February 19th is the serving interior and relates to dealing with the public mind and with men in general.

In the generation man is born into one of these signs

and possesses the qualities and attributes of the sign in which he is born, and all his consciousness and thought arise in and from that quality. When we say to a student of "Solar Biology," that a person was born in Aries, we express to that one all the leading characteristics of the person; but when one begins to regenerate oneself (by control of the sex-function) one begins to create in oneself the qualities of each of the other signs. In women this is more apparent than in men; it is, however, none the less true with men. When woman begins the work of regeneration in herself, the moonly weakness will appear one sign earlier each moon, until she has reabsorbed into the body the ripe fruit of the tree of life in its twelve qualities. Then the periods change and the monthly periods come so that the ripened germs will be the heads of each of the trinities. The third year she is regenerated into the interior trinities, then the regenerative waters will be divided into four heads—♌ (Scorpio), ♒ (Aquarius), ♉ (Taurus), and ♌ (Leo). Then the river begins to flow out from Eden, the state of happiness, and is actually parted into four heads. This has been demonstrated in the lives of many. This truly "waters the garden." Water makes all the plants in a garden grow and prosper; so this regenerate "water of life" is the only method for growing all the virtues and faculties of the brain and soul; therefore Jeremiah the prophet said: "Their soul shall be like a watered garden" (Jer. xxxi. 12. Read from the 10th to the 14th verses).

Verse 11. "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold.

Verse 12. "And the gold of that land is good: there is the bdellium and the onyx stone.

Verse 13. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

Verse 14. "And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

That these statements have a metaphysical meaning, there can be no doubt, therefore we will examine them a little from that standpoint:

"The name of the first river is Pison." The meaning of this name is change, or doubling. And it "compasseth the whole land of Havilah." This word "Havilah" means—that suffers pain; that brings forth; or that speaks. Thus it appears that this first river doubled in its power to bring forth, and thru its mystic power the Spirit speaks to the consciousness of the individual; it "compasseth," that is, embraces all that knows, thinks and speaks, and is the means by which man knows the thoughts of God, the Spirit. There are gold and precious stones; that is, all that is goodly and excellent.

The second river is Gihon, that is, valley of grace; and it "compasseth," or takes in, the whole land of "Cush," namely, blackness. This is truly the valley of grace, that is, favor, for this water of life is the only vessel that can hold Spirit. See Jeremiah ii. 13: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." When this water is held, then the spirit of life and light will dwell within and illuminate all that is dark.

The third river is Hiddekel, that is, a voice, or sound. Assyria; namely, incomparable; east of Assyria, the illuminated side. Therefore, this would be interpreted, that this third river produces a condition within which enables one to hear the incomparable sounds of the spiritual world, "The music of the spheres," and the universal tones that lift the soul into the ecstatic state of heaven on earth.

The fourth river is Euphrates, waters of fruitfulness. That implies success in all they do; as the prophet Isaiah says: "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people [some of the trees in Palestine are known to be over a thousand years old]; and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blest of YAHVEH, and their offspring with them" (Isa. lxxv. 22, 23. Read the balance of this chapter, for it all belongs to this attainment.)

There is a much deeper meaning covered by this language than we are permitted to express here. When one has reached this high and holy state, which you may reach here in this world and body, and now, at this time, then these high and exalted knowledges will be yours; then will be realized within your own person the force of the words of the angel who gave John the Revelation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are past away. And he that sat on the throne said, Behold, I make all things new" (Rev. xxi. 4, 5).



God's will concerning man is that he shall grow and develop into the likeness of his Creator. If, then, I seek to do God's will, I will be doing his will if I work to develop all my faculties and powers and a like character to his. From another point of view this means that self-culture is the important thing. The development of the faculties and powers is good, and it is essential; but without the proper character that development may only increase one's capacity for evil; that is, assuming that the bent of the character is toward evil. So that we see that the development of the true character is the only proper basis to prepare one for the development of the divine powers inherent in man.—E.

What Do You Desire?

BY ENOCH PENN

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E sometimes hear one express the thought that conditions among the people should be so different from what they are. One will say, "Every-one should be permitted to do just as he likes." The idea being that then, as a matter of course, everything would be so much nicer, and the world a pleasanter place in which to live. But let us consider the matter for a moment. Suppose the one who wishes that all might be permitted to do just as they please were to consider this thought: If every one were to do just as I would do if I were wholly free to do my own way, how would that suit me? If the person who desires that every one might do as he pleases did those things that were not pleasant to others, or right by others, would it be just and honorable of that person to complain if others did those things that were displeasing to him? In other words, If a man who does not always do the things that are pleasant and right to others, desires the privilege of doing as he pleases, is he not asking for license rather than for freedom? We read of a time in the history of Israel when men were free to do as they pleased: "There was no king in Israel, but every man did that which was right in his own eyes" (Judges xvii. 6). Would it be at all tolerable for a people to live without governors or legal restrictions if the people were not actuated individually by a strong sense of right and justice? Certainly it seems that only among a

people who would exercise strong control of their selfish propensities, and who, as a body, were permeated by a spirit of honor and justice, would it be tolerable for all to be permitted to do as they please. So we perceive that it is but right to ask of those who would do as they please, "Would you be happier if every one did as you do?" And, again, "What do you do, or what would you do, that would make it better for the world if you were permitted to do as you please?" It is evident that it is only those who have regardfulness for the rights of others and, therefore govern themselves accordingly, who have any right to ask that they should not be governed by others.

Another will say, "There should be more love in the world." We think there will be little objection to this thought. Yet, let us ask of those who say this, "Are you adding to the sum of love and kindness that is in the world?" And also we may ask of one who desires more freedom of action for self, "If you were freer to do as you like, would others be the freer for your freedom?" Also we may ask of the one who says that there should be more love in the world, "If others loved as you do, would there be more love in the world?"

So we would ask of all those who would have the world different, "What are you doing to make the world the kind of a place you think it ought to be?" You, who desire greater freedom,—Are you granting to others that freedom which you desire? And you, who desire much more love,—Are you loving as you desire others to love? Is it not the same with all those who wish the world were so different? And may we not ask of all of them, "What are you doing to make the world the kind of a place that you think it ought to be?"

It is written, "The heaven, even the heavens are the LORD'S: but the earth hath he given to the children of men" (Psa. cxv. 16). If God has given the earth to the

children of men, then the earth will be whatever the children of men make it. And God has given it into the hands of men in order that they may make of it what they would have it to be. Those who love freedom enough to grant to others that freedom which they desire for themselves will make the world freer. And those who love to love, by so doing will make the world a place of more love.

The fact that one earnestly desires freedom does not in itself prove that one is fitted to be freer. Also the fact that one yearns so pitifully for love does not prove that one is capable of responding to the love for which one yearns so much. The yearning that one has for love may be a hunger for a love that may be one's to-day, or might have been one's all along, if one had been able to accept it, and would not destroy it by one's inability to respond to it. Because of this we think it not unjust to ask, "Would those who desire freedom, and those who desire love, prove to be inharmonious elements if placed in a realm of freedom and of love, such as they imagine the world ought to be? There are in Russia to-day large bodies of people who desire freedom, and they are fighting for it; but Russia is not free. But Russia would be free if each one there would grant to others that freedom which he desires for himself. And would not all the world be more loving if each one were to love others as he desires to be loved by others?—We think it would be. Our mind reverts to the Golden Rule as laid down by the Lord Christ: "As ye would that men should do unto you, do ye even so to them." When men shall do this, then the kingdom of God will be established on earth among men. For "Love is the fulfilling of the law;" "Love worketh no ill to his neighbor."

The Man of Wisdom

BY ASAPH

"HAPPY is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies . . . length of days is in her right hand . . . and all her paths are peace. . . . She is a tree of life to them that lay hold upon her" (Prov. iii. 13-18).

HE man of wisdom is an individual whose mind is freed from national or racial bias, and who thru experience in life has made a choice between good and evil, rejecting the useless and adapting, in his every-day existence, the useful and the true. He lives and thinks according to universal and interior standards, and not in conformity with the notions of any special time, or of the people who happen to be around him.

The man who thus has found himself, has drunk deep of the cup of delusion and affliction, and has discovered that to follow the promptings of the flesh, and to seek personal ends, inevitably leads to disenchantment and to the final destruction of the ego which is engrossed in self. *To live* one must serve greater ends than personal aims (John xii. 24, 25). This service must be universal and founded upon Biological lines which are governed by the great law of USE. Such an individual has entered God's rest and, having ceased to function on the animal plane, transmutes the energies of life, which are gathered by the function, sex, into a fire thru which divine light illumines his being. Thus is consummated the true at-onement, and there is no other. "And I, if I be lifted up

from the earth, will draw all men unto me" (John xii. 32).

Biologically considered the race of man is one organism and when spiritually awakened and united by the law of use, it will, thru the operation of one Spirit, which is God, function as one man. But at the present age the state of mankind is one of utter darkness. Being engrossed in self and frantically pursuing sensuous pleasures and the acquisition of perishable wealth, man's mentality is in constant agitation, and while surrounded with abundance he is always in fear of actual want. And while immersed in *life* he suffers from sickness of body and mind. Man is arrayed against man, one nation intrigues against another, and one race antagonizes another, and to-day there is a spirit abroad which portends destruction to the vast majority of mankind. Men are unable to think on constructive lines because the social foundation has been laid upon the love of self and the worship of property; and this sordid tendency has enslaved the race to the idea that man can own that which exists only for use.

Fermentation, or individualism, as a principle essential in creation, separates the unity of the many into personalities and each is thus caused to strive to attain personal ends. This limits man's conscious being to a narrow radius, the outer circle of which embraces only himself and his immediate associates, such as family and friends, and extends in rare cases only to social and national boundaries. And since private ownership is a fetish of man's struggle, or competition for wealth, with time and thru concentration it causes the few to be found owning not only the earth's surface but also all its resources. Thus the many are reduced to slavery, and are consigned to a labor which brings them a bare living. Under individualism man does nothing for the sake of the service whose basis is love of fellow man; but he works only for profit,

the foundation of which is love of self. This is the domain of the adversary of God and under no circumstances can it develop order, harmony, and peace, which are so eagerly sought by mankind. It brings forth disorder, want, sickness, sorrow, fear, struggle, and destruction. Placing monetary value upon things creates thieves; living for profits breeds liars; seeking pleasures of the senses weakens body and mind and brings forth death. (James i. 15. Read the whole chapter.)

The true Christian doctrine of salvation from sin and death implies individual labor upon oneself. The personality of man must become the servant of the higher spiritual ego which is born from above. In the regeneration man builds the true Self. He acquires by degrees a universal consciousness, and discovers his particular use and service in a greater body than his diminutive structure; and by these means he overcomes the last enemy, death.

Spirit is conscious, endless existence; uncreated, free, and the sole reality in the vast expanse of universal being; while matter is a fluidal mirror reflecting the illusory notions of the senses. Forms governed by the Spirit of God never lose their consciousness in being. Knowing self, they are above and beyond the laws of time and are not affected by any one's thoughts or ideas; while unthinking beings, engrossed in the narrow radius of the physical senses and of psychic manifestations, can not retain a consciousness of self, because they exist and are sustained by isolated, detached events of a personal character, which have no relation to any one else and serve destructive and not constructive uses. They have no intelligence save what appertains to physical things and all their actions tend only to the acquirement of material comforts and well-being. Of such are the souls occupying the forms of men now dwelling upon earth. Spiritual

thoughts are not acceptable to sensuous people and the presence of spiritual arcana on earth is for the benefit of those superior souls, who from time to time descend into the vortices of matter in order to round up their lives to full maturity; for the realm of fermentation is indestructible, it being a necessary link in the chain of creative forces.

In the realm of the Spiritual everything is pure, good, orderly, harmonious, and peaceful; while in the sphere where sensuality reigns supreme, men are governed by evil, which is love of self arising thru the false operation of the creative function. The ego by attempting to establish a unity of its own became dark, because it deprived itself of the necessary influence of the divine light by a perverted use of its will and thus became the cause of sensuality.

Here, then, we come to understand the distinction between good and evil. Being always carries with it the idea of non-being. We cannot conceive of light without the idea of darkness, or of knowledge without ignorance, of truth without falsehood, or of good without evil. "I form the light and create darkness: I make peace, and create evil: I YAHVEH do all these things" (Isa. vi. 7).

Now, it lies with the soul dwelling in the form of man to determine to which side its powers shall incline: to purity in thought and deed, to mastery over the creative energies in its being (like its Father in heaven), and to the constructive work of increasing the kingdom of heaven on earth; or to the love of the personal self, to the pursuit of perishable goods as the chief aim in life, and to the support of the sensuous realm of fermentation where men are driven, as the animals below, by the passions of the flesh.

Both good and evil are personified, but the nature of God is not limited, while that of evil is. The ascending

soul traverses the realm of fermentation, and, entering transmutation, passes to the right hand of God, which is the will of infinite Divinity eternally constructive in its being; while the soul engrossed with the love of self and things that are only local and sensual is essentially limited in time, consciousness, knowledge, and being. "The soul that sinneth, it shall die." All these considerations disclose to the student of esoteric culture the path he should pursue.

When man leaves the world of generation and personal life he will enter into a greater, endless and eternal domain. Spiritually he will become a universal being. Physically he will contribute his share to the welfare of the community of which he is a part, in the sense that a cell in his organic structure is a member of his body. He will have not only the necessities of life but even its luxuries, while his inner, conscious life, being modeled after the man of wisdom, will be one of endless peace, pure as crystal, and all worlds in space will be open to his gaze. He will possess order and harmony, and will be filled with joy; for since love is the bond that cements the communal structure, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Neither sorrow, nor regret, nor fear of any nature, can enter the aura of God's people, and no cloud can obscure the divine light which shines in the mind of every member.

To bring all this about requires practical application. The spiritually awakened individual who has made attainments, must utilize natural means and resources, whether it be land or the creation of something useful thru industrial efforts. There must be a community where all resources are held in common, vested in the unit, and the distribution of its resources and its management must

be conducted in the same manner as that of the soul of man illumined by wisdom in the care of his organism.

Please observe: Wisdom, which is the proper USE of knowledge, by the law of attraction and step by step thru vast stretches of time called "ages" or "days," collected the various chemicals and elementals existing in solution in space and out of them formed structures of use for the need and welfare of the crown of creation, man. And since nature is a mirror, the sincere seeker for truth is led to realize that the many cells (men) that generation has formed to build the organism, Man (the species), are dependent individuals, all united by common bonds, yet each with a different adaptation, and not one of them could accomplish his mission without the others. For mutual benefit they cooperate to build the vital organism. On the same principle the citizens of the kingdom of God must cooperate to build for the common good all industries necessary to produce the means to live and to create comfort and culture for the greater body, the State. All resources must be held in common and for the good of each individual as well as the whole. Each cell (individual) falls naturally into place (function), where its powers and proficiency are of the greatest benefit to itself and to all others. Every function and faculty is considered equally important because the existence and life of the entire structure (State) depend upon each and all of them. No cell (individual) feels degraded at the position or the work it performs because all, being of equal importance, are honorable alike. And in this way the most wonderful State (structure) on earth with all its complex adaptation of means to ends would come into existence and, thru its presence upon earth, abolish plunder, ignorance, poverty, desolation, and death.

"And it shall come to pass in the last days, that the mountain of YAHVEH'S house shall be established in the

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of YAHVEH, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of YAHVEH from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 2-4).



When Are We Important?

BY PHEBE HART

HERE are those who felicitate themselves with the thought that since God has created them for a definite purpose, and as a part of the whole they are included in God's great plan, that for this reason they are an essentially integral part of the whole, and, therefore, because of this fact they have a place to fill, or a work to do, that can not be filled or done by any other person. This is a very comforting theory to some natures; but a consideration of the matter shows that a different view is permissible.

Let us go into a workshop where machines are being built. We find here all the parts of the machine ready to be assembled; but we see one of the parts discarded because of some imperfection. This part—a wheel, let us say—lies apart from among others of its kind and is not used; and the workmen say of this wheel, "We do not want it; it is imperfect." Can that incomplete or

imperfect part say, "I am an essential part of this machine, and no other wheel can fill my place?"

We perceive that no part of a machine is vitally essential to that machine until it is put into its place in the machine. Then when it has been accepted by the workmen and put in its place, it can say, "I am essential to the working of this machine." Thus it is with persons. God is fitting men and women to become perfect, finished building-stones for his temple, that temple which is a body of perfected, glorified manhood. But no one can say, "As a living building-stone I am essential to that temple, and no one can take my place," until that one has been placed in position in the building. This was the thought implied by John the Baptist in the words, "Say not within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." So we perceive that it is not until the Master Builder has accepted us, and given us our place, by putting us in our place, that we can say, "I have a place to fill, and no one else can fill my place." We observe, also, tho even a stone is placed in a wall, or a part is placed in a machine, if it shows itself to be unfitted for that place and function, it is removed, and another stone, or another part, is put in its place. This is even as it was said regarding Judas, "His bishopric let another take" (Acts i. 20).

So it is well if we do not preen ourselves too much with the thought that we have an important place to fill in the scheme of nature; for not until our place is found and taken and we have proven that we can properly fill it, can we say that we have a place that others cannot fill. Therefore, not until he knows that he has found his place, and is performing his function in the Divine scheme of things, can a man safely say, "I have a place of my own that no one else can fill."

Incidental Thoughts.

BY H. E. BUTLER

(Reprinted from "The Esoteric" of June, 1895)

* W *
* * *

HILE it is true that we have a physical body and that matter is a reality, yet this is not the permanent substance of existence. Those who are living the life of true regeneration are rapidly growing into a condition of absolute knowledge that the body is not the real ego (self), but that it is only the house in which they live; a house that they themselves have builded in the same way in which God created or builded the world. We are truthfully told by the Scriptures that the worlds were created by the word (thought-forming power) of God; and it is that thought-forming power that makes us like, or in the image of, God. We are but children in the womb of nature, and all the volition of our being is subordinated to that of our mother, and to the thought of the Father which has impregnated her and is causing her to bring forth.

The world of mankind has, in the past, been in the embryonic state. This was accepted by the prophet Isaiah as he looked down the ages to the time when the fetus should be matured and brought forth, a child unto God:

“Hear the word of YAHVEH, ye that tremble at his word; your brethren that hated you, that cast you out for my name’s sake, said, Let YAHVEH be glorified: but he shall appear to your joy, and they shall be ashamed.

A voice of noise from the city, a voice from the temple, a voice of YAHVEH that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith YAHVEH: shall I cause to bring forth, and shut the womb? saith thy God" (Isa. lxvi. 5-9).

We believe, and think it reasonable, that those who have taken hold upon this everlasting covenant and are living the regenerate life are the people referred to by Isaiah in the above quotation.

The psychologized condition of mind referred to in the article on Mental Healing,* in a previous number of this magazine, is the binding of the mental consciousness in matter. When that fetus, or the man, has reached a point in his growth in which the mind is sufficiently matured to desire to free itself from the narrow confines of the five senses, it, as naturally and intuitively as the chicken in the egg, begins to apply nature's methods for its freedom. The confines of the human family is the spirit of the mundane. All are as one body within the one womb of nature; and as the body of man is many members, each having a different function and use, and the use of each being to serve the other members, therefore the function of the body whose office it is to inspire the thoughts of God, will do so when the fetus is ready for birth, and instruct it how to free itself.

As the mind of man is freed from these narrow limits,

*"Mental Healing Mundane and Celestial," by Mr. H. E. Butler, first appeared in "The Esoteric" of May, 1895; and again in "Bible Review" of Aug. Sept. 1919.

a knowledge dawns upon his consciousness more startling to him than is the revelation which comes to the chicken when it emerges from the shell and sees the light of the sun. Another world has been discovered. In place of the egg in which it was matured being the real world, it is found to be only a diminutive point of darkness in that real world. Then man is brought to realize with a force of consciousness transcending anything heretofore known, that matter is as plastic under the influence of mind as the clay in the hands of the potter; and this newly born mind (soul) begins at once to mould and to fashion the clay into an instrument of the greatest possible usefulness, beauty, and excellence.

But, alas! the infant mind finds itself in the arms of its mother (the body of humanity), who is diseased and corrupted from the crown of her head to the sole of her foot. It nurses in the corruption and pollution with every particle of food taken to nourish the body, and it is overshadowed by the cloud of darkness and the perversions of the mother-mind. It finds itself born into a world of struggle, in which the enemies on every hand would destroy its body, pervert its mind, and drag it down to darkness. The new-born soul has but one hope, and that is in the Everlasting Father. By clinging tenaciously to the supermundane will, and, as it were, closing each avenue of the senses to everything except the Holy Spirit, it obtains the light of the Eternal Sun, and realizes that it is the child of the Highest, possessing powers like unto its Father. By living in that Eternal Mind that rules creation, not only can it heal the sick, but, like Jesus, can say, "Lazarus, come forth," and the soul that has departed from the body will return, reenter, and re-inhabit it. Then can that soul say, as did Jesus, "All power in heaven and in earth is delivered into my hands."

But, as we have said, these almost unthinkable ulti-

mates are reached by successive steps. If we stood beside a precipitous height towering thousands of feet skyward, we might, by the aid of a glass, see its lofty peak, and see there many desirable things, and we would realize the impossibility of landing upon its top with a single bound. There is a road, tho so narrow that but one at a time can pass that way, yet it will surely lead to the summit. Yet, if you say, "It is impossible. It is too high, too rugged," as many do when the Esoteric methods are presented to them, you will never reach the heights. There are many who are satisfied to stand off and gaze upon these heights thru the glass of the imagination; and because they see, they think they are there, and sit down contented with the mere sight of the Mount of Attainment. There are thousands who are working around its base, seeking a road of their own by which to reach the summit; but we are prepared to say, with Esdras and with Jesus, that there is but one way. That way has been pointed out thru the columns of "The Esoteric." It is the path that the ancient prophets trod, and tho rugged and difficult, yet our Lord Jesus Christ went that way; and all who reach a consciousness of the real world, and its wondrous powers and knowledge, must follow this path.

The foregoing furnishes a picture of the general principles which must be set before the aspirant for true attainments. We do not say "mental healing," because that is only a diminutive part of the whole, and is really one of the incidentals on the way; for if it is true, as we know it is, that we made the body, just as God created the world, then, we have only to examine the processes by which the body was originally builded, and by which it is continually in process of building, to know how to rebuild, reform, perfect, change, or even to dissipate the organism we inhabit.

The chicken in the egg builds its own body as truly and as literally as do we. We agree that it has not the intellectual attainments that enable it to mould the elements of the egg into an organic body; but the creative thought that is in the egg only requires proper warmth to mature the chicken, which possesses in itself sufficient knowledge to open the shell, to free itself from its confines, and to begin life on a practical basis. The thought in the fetus not only moulds itself, using the materials supplied, in organizing for itself a body, but, in many instances, actually controls the mind, feelings, and appetite of the mother, causing her to supply exactly the nourishment needed for its construction.

And now we, men or women, having been born and maturity having been reached, are able to turn our thoughts within and carefully to analyze the mysterious processes by which the building and rebuilding of the body has been carried on. A little careful experimentation will convince us that these processes have not changed from the time we were a fetus in the womb. For an illustration: If a man is highly mental, and if, while eating, his whole mind be so fully occupied as to do so automatically, as a matter of duty, it invariably follows, unless his digestive system be very strong, that his food does not nourish him, and he becomes thin, weak, and dyspeptic. If the same individual would give a moment's thought to the cause, he need only turn his attention to the animal or to the healthy child, to see how thoroly it enjoys its food, and how eager it is to get it.

This is an object lesson, teaching you that if you wish your food to nourish you, and to build for you a strong, healthy body, you should for the time love it, and give the animal part of your nature freedom to feed itself to its satisfaction, refusing during the time of the meal, and for some minutes prior, to think of anything else, and to expect to be nourished and strengthened. If, be-

cause of diseased states in your own mind or in the mind of the body of humanity, the thought of disease, of the food "hurting you," creeps in, spurn the suggestion with the feeling and consciousness that it is foreign to you, does not belong to you. Not only deny it, but counterbalance its influence by sending the thought into your feeling and into the digestive function, that the food is good, that it will nourish your body and give you power in all departments of life. Here we must stop; for should we carry this thought further, the thousands who are seeking magic powers, in order to control and even to destroy their fellows, would eagerly grasp the ideas, and would use them for their own malicious purposes.

In the foregoing we have illustrated the manner in which the intellectual mind may effect and even control the creative mind in the individual. The creative mind in the animal world is termed instinct; in the human, because it acts with the reason and controls it, it is called intuition. This intuitive or creative mind can act only in harmony with its real nature; therefore, in order to utilize its wondrous knowledge and power, the intellectual mind must know its laws and methods of action, and comply with its requirements. This we cannot teach without opening the door wide to the evils of mundane or black magic. When persons are gathered together here in the Fraternity, and we know them, and that their minds are consecrated to God and to the good of humanity, then these things can be taught and comprehended, because they are living the true life.

We said in the beginning of this article that we have created this body by the same power (law) as that by which God created the universe. The prime factor—in connection with a conscious thinking intelligence—in the work of creation is faith; but faith is much more than belief. This creative faith is a belief so perfect that

there is not a shadow of doubt in either the interior, creative mind, or in the intellectual mind. This creative faith flits over the human consciousness at brief intervals; but when it does, the accomplishment of the purpose is assured, and it is always connected with a strong, relentless will. This faith can be obtained in its power only by perfect compliance with the mind of the Creator.

Some, however, have united themselves with the lower mundane forces, and have obtained sufficient faith therefrom to do much evil; but it is of short duration at the best, and ends with great disaster to the one who yields oneself to these powers. For there is something connected with this phase of magic which answers very well to the stories that have been brought down to us from the previous cycle, wherein mundane magic was prevalent; namely, that one must sell one's soul to the devil; for, as Jesus said, "No man can serve two masters." He must either give himself—soul, body, and mind—to the evil, or inverted forces of nature, or he must dedicate himself without reserve to God.

He that so dedicates himself, and lives the life taught in "The Esoteric," will certainly reach a period in his attainments when he can obtain that faith; for there is a method in all the laws of God, and one who complies wholly with those laws, and studies their methods, may learn how to leave the mundane or creative thought-sphere of the earth, and become consciously one with, and a part of the mind of God;—the mind that spoke the word, and endowed it with power to create the world and all that is in it. This being true, the thing for us to know is how to discriminate between the mundane or creative mind, and the Celestial or the Creator's mind; and how to reach a condition that will enable us to inspire, draw in, incorporate, at will that creative mind.

It has been our endeavor from the beginning of our

teachings to lead our students in a way that will enable them to free themselves from the controlling and binding influence of the mundane or creative word, and to ally themselves to the mind which formed that word, which is the Holy Spirit filling the universe. This ultimate is, symbolically, the top of the mountain referred to in this article, which can be reached only by slow, tedious, and determined progress. Isaiah, speaking of this way said:

“A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there” (Isa. xxxv. 8, 9).

This highway of holiness means more than the ordinary mind can grasp; for it is all that is implied in the words of the Scripture, “Be ye perfect, even as your Father in heaven is perfect.”

To find that way, and to walk therein, one MUST dedicate one's life, and all that one has, and is, and hopes to be or to possess to God. When I say “dedicate,” I mean that a person must enter into the covenant of that all-comprehensive consecration, not only with the intellect, but with the soul. He must separate himself, in word, thought, desire, and action, from the world and its interests as it is; and must give his entire thought and powers to the work of subordinating the physical body and physical mind to the mind of Him who created all things. He must live in it, think and feel in it, day and night continually; for tho this is a highway, it is a very narrow one, and “no unclean or ravenous beast shall go up thereon; it shall not be found there.” As long as one particle of uncleanness,—in view of the law of the Holy Spirit—or any animal passions or desires remain, they can not

"go up thereon," they shall not be found there; for the sentinel at the gate is a holy one who belongs to the heavens, who searches the heart (loves, sympathies, and desires) and the mentality (the intellectual and the soul mind); and as long as one particle of uncleanness or of animal tendencies remain, one is not admitted to this highway. Would that we had the capacity of an angel to express to your minds—for words are inadequate—all the requirements for admission thru this door. None but they (the angels) can make you know these things; which they will do, if you faithfully make that covenant with God, if you accept that Everlasting Covenant. (See Exodus xix. 5, 6. Read the whole chapter; and chapter xx. 1-17.)



Letters

Florence, Ariz. Dec. 29, 1919.

Esoteric Publishing Co.,

Applegate, Calif.

Dear Folks:

I am enclosing you a check for \$50.00 to help the good Work. I am sure you can always find use for a little money. Both the good wife and myself have profited by reading the different books printed by you and I am sure others have as well.

Where this terrible rush will stop is a question that only God can answer—it seems to have no limit. How is the work progressing at Applegate? I am sure that people need help more now than ever before. With best wishes for the work, I beg to remain, with love to all,

Your sincere friend, J. R. T—.

New Haven, Monkey River.
British Honduras. Dec. 3, 1919,

Dear Brothers:

I have received your letter of Sept. 24. Brothers, I am determined to continue my struggle for the high goal. If I should turn now where should I go? I have found the light and I will never, never turn from it. My experience of the material life has proven to me that it is only the shadow of life—the real life, the ultimate, is Regeneration. All men must live this life, or they shall never enjoy an endless peace. May the God of Regeneration illuminate the darkness in the hearts of the people of earth so that they may turn from their sins while the light shines.

Enclosed find money order for \$1.50 for the advancement of the holy Cause. I remain,

Yours truly, L. McB——.

Italy, Tex. Nov. 21, 1919.

Esoteric Publishing Co.,
Applegate, Calif.

Dear Editor:

Under separate cover I am sending you one of my pamphlets, entitled, "Order of Creation," for your inspection; and I should like to have your candid opinion as to the merits of its contents. Thanking you in advance for your kindness, I am,

Yours truly, Mrs. C. C. H——.

Answer.—We have just read your booklet, "Order of Creation," and think you have done a good thing in the work. At the same time, we must take exceptions to some things in it. In the Preface you say, "Christ is the only one that ever had this dominion." Yes, we heartily agree that he had attained fully where others have attained but partially. But your further statement, "We

will have this dominion at the resurrection," is acceptable to us only when we give to the word "resurrection" a certain meaning. Jesus said to the Jews: "You have no life in you." That is, the animal man, having no life of his own, is kept alive and conscious by the action of the life forces of the earth. Again, Jesus said, "As the Father hath life in himself, so hath he given to the Son to have life in himself." This means that as man now lives, or is caused to live by the forces of nature, when he attains to that condition called "a son of God" (see I John iii. 8.), he presses into the Kingdom (see Luke xvi. 16); in other words, as he before lived from the forces of nature wholly, so he has, thru the Regeneration, prest into the kingdom of God, and he now lives from the love life of the heavens; and as that love life never ceases, he has but to be faithful to it and he will live forever. This rising into a consciousness of the heavens and living from that life constitutes the resurrection from death unto life. The Christian idea that the resurrection will be a gathering of the souls of all the dead at one time and to one place to be judged is not, we believe, in harmony with the teachings of the Bible. We know of nothing in the Bible that causes us to believe that the resurrection of the soul after having lost its body, is other than a re-incarnation into a new body (see I Cor. xv. 35-38). From the seed planted in the womb God creates a "new body" for the soul returning to the earth life for resurrection, in order that it may finish the work of the attainment of Godlikeness and dominion over all nature.

On page 16 you say, "Every lamb that was ever offered as a sacrifice, pointed to this crucifixion [that is, the crucifixion of Christ]." While the Church teaches that the sacrificial Lamb was symbolic of the crucifixion, yet we do not so accept it. The Lord Christ taught that it is possible for one to attain to eternal life, that is, endless life

(see John xi. 26). Also he said that he proved his teachings by his works; and to prove the possibility of endless life [in the body] he permitted himself to be killed, and then according to his promise, he arose from the dead. He himself said of his death and resurrection, "I can lay down my life, and I can take it again." And in explanation of the act he said, "I lay down my life THAT I might take it again." His purpose was to prove that by living as he had lived, and as he taught that we should live, death would have no power over us. HE PROVED THAT MAN CAN OVERCOME DEATH. The Church has taught us that Jesus died on the cross as a vicarious sacrifice for our sins; but he, in saying, "I lay down my life THAT I might take it again," showed clearly that the purpose of his death and resurrection was not a vicarious sacrifice, but that it was a proof of his teaching that it is possible for man to live forever. . . .

Alvechurch, Worces., England. Nov. 3, 1919.
Our dear Brothers and Sisters:

Your welcome letter of Oct. 10th is at hand.—Excuse reply in pencil; I am writing while traveling. . .

As regards the "Bible Reviews," we would still like to subscribe for twelve copies of each issue, and will get you to send copies direct to the following friends: . . . The remaining seven copies please send to me. Let me know just how much we owe for the lot and we will send on a money order at once. Let us know always when our subscription for these twelve copies is running out, and just what sum is owing, and we will send it on.

Just at present we are very busy, as we have had with us for some weeks a lady friend who has been given up by the best local specialists as an utterly hopeless case of cancer.

After a succession of short fasts, pure (mostly uncooked) food, distilled water to drink, frequent colon enemas, and dressing the wound with slices of raw apple—of course keeping in bed but out of doors whenever possible—she is now on the highroad to recovery. “Last, but not least,” we have tried to provide the best spiritual and mental atmosphere that we have been capable of, looking to ‘the Great Physician to perform all that lies beyond us. We have been fortunate in securing the services of a qualified M. D., who is heart and soul with us in the methods of treatment.

Please receive our loving greetings, and thanks for all the good influences that proceed from your place. We continue to get in some very useful work with “Practical Methods,” and receive many letters of thanks for the help received therefrom.

With our united love to you all, Theo. Price.

—, —, U. S. A. Jan. 5, 1920.

Esoteric Pub. Co.,
Applegate, Calif.
Gentlemen:

Enclosed find money order for fifteen dollars (\$15.) for which please send me the following books: . . .

I wish that you would include anything else you can, that may assist me, in your opinion, as a teacher and legislator to do the most effective work in the highest state.

Sincerely yours, B. J. H——. (Senator, —Dist.)

Answer. . . . You now have a complete line of our books with the exception of the bound volumes of the “Esoteric” magazine, and of “Bible Review.” You speak of additional matter to assist you in your work, but as you have such a full stock, it seems to us that it now

remains for you to make a practical study of the literature that you have in hand. These are not books that can be hastily read and put aside, but they cover years of practical application in the living of the Regenerate life.

If you have adopted and are living the Regenerate life you will notice that with each effort you make to attain, or to overcome within yourself, that greater light and truth will break, as it were, upon your horizon. And that you will gradually grow into a higher state, into an understanding of the needs of the people and of the world in general, which will fit you to be a teacher and legislator in the sense that you desire to be. . . .

As a man regenerates his own organism, and thru the conservation of the substance that will bring him into touch with Divinity, comes into unity with that Mind that rules the universe, he comes to a fulness of understanding of the needs of the people, and also to an understanding of how these needs are to be met and supplied; then, and not until then, can he really be the kind of a teacher or legislator whose work will bear large results for the good of humanity. But this mind, and this capability, is not reserved for the few, but it is open to any man who will by earnest, honest effort, apply the teachings left by the Lord Christ for man's redemption. The methods are made very plain in Mr. Butler's writings, but they wait for the men who will apply them—alho many are now applying them and getting wonderful results. You have our most sincere good wishes for your success in all your efforts toward a higher life, and in your efforts as a teacher and legislator of and for the people. . . .

San Quentin, Calif. State Prison. Jan. 11, 1920.
Esoteric Publishing Co.
Gentlemen:

I received a copy—presumably a sample copy—of the "Bible Review," which you kindly mailed to me a few days ago. I do not know how you got hold of my name or address, as I am a prisoner in the State Penitentiary here, unless it was thru my good friend, Mrs. A. G., who sent me a copy of "The Seven Creative Principles," a work which was very much appreciated by me. And now my object in writing this letter to you is to thank you for your kindness in sending me this copy of "Bible Review;" and to tell you that I am much interested in this trend of thought, and in all things pertaining to universal law. Wishing your publications all the success they richly deserve, I am,

Respectfully yours, G. W—.

Folsom State Prison, Represa, Calif. Jan. 6, 1920.
Esoteric Pub. Co.
Dear Friends:

A few days ago I received "The Narrow Way of Attainment" from you, and as no written information reached me, indicating who so kindly remembered me, I concluded that you were prompted to fill a void in my nature. The book came at the right time and I appreciate your generous act more than mere words can express, and I wish to thank you.*

I possess your little book, "Practical Methods to Insure Success," and have followed the outlines for quite a long time. I developed almost too rapidly, and innocently threw myself open to adverse influences from the astral

*This book was sent to him by a woman interested in the welfare of the prisoners.—[Ed.]

plane; or, perhaps I only became aware of some influence which was wrecking my life; this causes me much trouble and it is but very recently that I have gained anything like mastery. Should you ever find a few moments I earnestly solicit your kind thoughts, knowing that from a pure source they are not contaminated before they reach me. I have circulated this little book among the boys here and know of five who try to practise and to live as indicated. I have discarded all animal food since reading it, and I can assure you that it took a great effort, as the food is not suited for a vegetarian. If you can give us additional information or help, as you so kindly indicate, please do; for myself, and for a friend who tries hard to live the life. . . . Thanking you again, dear friends, and with the very best wishes for your success, I care to be,

Yours sincerely, R. G——. (Prisoner)

P. S. If I can serve you in any way, please let me know.



Thy Kingdom Come.

BY G. G.

Middleville, Mich. Jan. 8, 1920.

Dear Applegate Friends:

Greetings of goodwill! Occasionally I write a song for the Regeneration. Herewith is one that I wrote last night, "Thy Kingdom Come" I hope it may appear in "Bible Review"—mayhap to cheer some downcast soul thru the valley of recent and coming world degeneration; namely, the influence of the world's dark psychic thought.

Sincerely, G. G.

Eternal state of Eden's land,
Where virgins love with God's white fire,
And seraphs sing and understand
The wisdom of a whole desire!

"I WILL BE WHAT I WILL TO BE—"

Th+ name heroiz souls invest
With truth of immortality,
By overcoming—manifest!

Eternal Word—By virtue writ
With thoughts of heaven in acts on earth,
Restores the sovereignty of it,—
The Constitution of Rebirth!

Forever speak the cosmic Word
Thruout the soul that is within,
And Passion's bar, The Flaming Sword
Recedes with conquering of sin.

Pure anarchs of The Word, arise!
Fill full the cup of cosmic wine
And let its beaming brim comprise
A zodiac without a sign.

Divide ye it, and hell results
With fettered parts of psychic tilth,
And from the studied prospect, cul's
Of death spring reeking from its filth.

Keep it intact, and heaven ascends
To where no tutelary devils
Divide the doom of human ends
And toll the grist of goods and evils.

For there the angels wing their way
To bear thee up above temptation,
And, Eden, in prophetic day,
Lives 'round the soul, a mighty nation

Fill full the cup of cosmic wine,
But quaff it not, O sons of men!
By lust did Eden's star decline,
By love shall it come in our ken.

Upon the rim, rest thy pure lips
To praise the name of Him who filled it.
If in thy hand the goblet tips,
Thy soul shall lose the life that willed it.

Then anarchs of the Spirit! Dare
To hold the cup of cosmic life,
Till Eden's genii of the air
Make all mankind redeemed from strife.

Briefs

BY GEMINI-TAURUS

OVE not the world, neither the things that are in the world." There are those who say, "I have been living the regenerate life for a long while. I have fair success in conserving the seed, yet I seem not to get anywhere." For everything there is a reason; everyone will admit that self-evident fact, but everyone does not easily see it in his own case.

As one strives to live the regenerate life the first thing that presents itself is the need to get control of the sex, to prevent all waste of the seed. It requires no teacher to show the neophyte that there is an open door between him and the opposite sex thru which an influence is exerted to hold and to bind him in generation. That influence against which the neophyte struggles is caused by an interchange of magnetism. This interchange is largely involuntary, yet it is controllable; and that control can be increased by learning thru careful observation how it is done. Another cannot well teach one this, but careful observation of its action upon oneself will give the key. The Lord Christ said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

WHEN one has conserved in a large measure the seed, that one becomes more attractive to the opposite sex; and, as well, the opposite sex becomes more attractive to that one. To the woman the man seems nobler and more lovable; while to the man the woman seems more lovable

and more angelic. And this glamor increases continually unless recognized and guarded against.

A man does not read much about this higher life but that he is sure to receive the thought that in some way his completion depends upon a woman's love. And as at this time the woman seems glorified in his mind, there is awakened an almost overpowering desire for that benefit thought to be obtained thru love from the opposite sex. This is the time of the greatest danger of falling, and it is the place where more persons fall, or drift helplessly—even for years—on the psychic currents of earth-life, than at any other.

As those in generation live by the interchange of magnetism, and by it are held in the consciousness of this earth life, just so we may live from the life elements of the heavenly world. And unless one can so shut off the currents of earth life, and by an earnest out-reaching of the heart toward God, the Spirit, lay hold of the life currents of that sphere, so as to permit the love life of the heavens to enter into one, and live in and from that realm, one is sure to remain in the earth consciousness. Because of this it was written, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." For if that overpowering hunger that reaches out toward the opposite sex is turned toward the heavens, if the seed has been conserved, that love life from the heavens will enter into the organism and will not only allay that hunger, thus bringing peace, but it will open the consciousness to the heavenly world.

THE need of cutting oneself off from the earth consciousness by ceasing to interchange life with any of earth, and uniting with those in the heavens thru opening up to the love currents of the heavens was what prompted the warning by St. John: "Love not the world,

neither the things that are in the world. If any man love the world, the love of the Father is not in him."

This surrendering of oneself to God, and so cutting off from the world as to live not from the world, but being united to the heavens, and living from the love life of the heavens, is sanctification; it is being holy. To be holy, or sanctified, which is the same thing, is to be kept separate; it is to be set apart for Divine uses. When one lets go of the earth and the persons of earth by refusing to interchange life and consciousness with them, and thru retaining the seed, and turning the heart—the loves and desires—to the heavens, and to those therein, until united to the heavenly world by their love, that one is holy. And for such a one to unite oneself to the world in love to one whose consciousness is wholly of the earth, is to commit adultery.

THE grave danger to the neophyte in the Regeneration is in the fact that there is a deep chasm to be crost; for as he has heretofore lived wholly from the earth life he must now learn to live from the spirit life from the heavens. One must to a very great extent break away from the present earth life, before one can lay hold of the other and higher life. And the chasm to be crost is that time when, after having let go of earth and not having yet gained a hold upon heaven, one is seemingly helplessly suspended between earth and heaven; and in its agony of loneliness the soul cries to its fellows, "Could ye not watch with me one hour?"

At this point in one's attainment the only real safety is in a full, complete, surrender and dedication to God to be led by and to follow him absolutely; but few seem to be able to make that surrender and are, therefore, in danger of falling, of being led back into generation, or at least of being held so that there is no further advance toward true spirituality.

As stated before, the only hope of passing this great danger, even tho fortified with all the necessary knowledge, is in a true dedication to God. Not a dedication to God that permits one to turn to the loves of this world to satisfy the love-hunger, but a dedication to God that causes one to turn away from all earth loves and to turn to God in such manner as will open up one's own organism to the love life from the heavens. This love from the heavens satisfies all desires. When this love from the heavens is gained there is established a unity with those in the heavens; for as love unites husband and wife, brothers, or friends, so love unites one to God and to the angel world. Because of this the prophet wrote: "Thy Maker is thine husband, YAHVEH of hosts is his name, and thy redeemer, the Holy One of Israel, the God of the whole earth shall he be called."

To try to live the regenerate life and at the same time to love the things of this world is to attempt the impossible. And the time comes in the experience of each one who follows on in this life when the Master's words are found to be true: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." But this "hate" is not a vicious hatred; nor does it mean any lack of kindliness or of goodwill; it is the shutting out of the heart any love of any nature that lessens the consciousness of the heavens, lessens the love received from the heavens. We doubt not that more honest souls have fallen because of a lack of full consecration to God, than for any other reason. And without doubt many will spend years on this threshold of a consciousness of the heavenly world and of its inhabitants, because they do not learn to give up all earthly loves.

Be warned: as surely as the night follows the day, so surely will one fail to advance in the regeneration who cannot or will not, cut every tie that binds to earth, and heed the warning: "Love not the world, neither the things that are in the world." For we must give up every love, break every tie that dims our consciousness of the Spirit of God, and so hinders us from receiving and following the guidance of the Spirit of God.



Editorial.

***** HIS number of the magazine closes volume
 * * * * * **T** * * * * * XVI of BIBLE REVIEW, and volume XXX
 * * * * * of the Esoteric series. This magazine was
 * * * * * originally started under the name of "The
 * * * * * Esoteric;" later the name was changed to
 "The Occult and Biological Journal;" and now for the
 past seventeen and one-half years it has been continued
 under its present name. As BIBLE REVIEW is now issued
 bi-monthly each volume of twelve numbers extends over
 a period of two years. Altho circumstances brought about
 changes in the name of the magazine, yet its character
 and purpose have continued the same from its begin-
 ning. We are now nearing the close of the thirty-third
 year of this Work, and during all of this time this Work
 has stood as "the voice of one crying in the wilderness,
 Prepare ye the way of the Lord, make his paths straight,"
 and has been sending out its teachings into the world in
 an effort to prepare the people and to bring them into
 unity with God that they might become one with him,
 and thus escape the great world-crisis that is now fast
 approaching.

The literature published by the Esoteric Fraternity has

gone into nearly all parts of the earth, and its truths are permeating and affecting the whole earth. Numerous cults, and systems of teachings, etc., have sprung up that would not have had an existence had it not been that they borrowed enough truth from this Esoteric thought to establish themselves in particular lines of thought, and because of the vitality of the truth that they borrowed, they live, in spite of the fact that they have covered the truth, as far as possible, with much error. Do we say this because we think this is our work, or the work of man? No, but because we recognize that this is God's work, and that when the time had come for a higher order of civilization to begin on earth, when the time had come that the people were ready to begin the work, these truths were sent into the world, so that they might permeate the whole earth. And for those who are ready to take the stand and make the effort of striving to attain—in this life—the highest goal of human attainment, these teachings are ready and waiting; they are for those who can take them and apply the methods that will bring them into unity with God, the Highest, and the Source of their being. That there are many souls, men and women, who are now ready, there can be no doubt; this fact is evidenced from the many letters that have been received here from all parts of the world, attesting the merits of these teachings and proclaiming the results obtained by practising the methods contained therein.

Some have criticized us for saying that these teachings are the most vital truths being taught in the world to-day and that this thought is revolutionizing the whole world, and have termed it a "bold statement." This would indeed be true, if this were a work established by ourselves and originated in the mind of man. But knowing, as we do, that this work is God-ordained, we repeat the statement that this is the most vital truth in the world to-day for

the needs of the people, and we offer these books, the writings of Mr. H. E. Butler, to you in the same spirit that we offer the Bible. The Bible is the word of God thru his prophets; and these Esoteric teachings are the word of God thru one of his prophets, the messenger of God for this age. This is a fact that has been greatly overlooked by many, even of the Esoteric people. However, it is not the personality of the messenger to which we desire to call your attention, but to the message.

Again, others have severely criticized us for our open statement that we know that the truth for the redemption of the whole earth is in these teachings; it has been said that "it is very egotistical," etc., "to claim to have all the truth." We would remind these friends that we do not claim that all truth is in these teachings, but we do claim that THE truth is in these teachings—the truth that if adopted and followed into its methods and minutiae will lead man up to where he may know all truth—up to where he can stand on that high Mount of Attainment with the holy ones of the heavens—up to where he can stand in conscious unity with the God of the universe. And from that high pinnacle he can stand as a benefactor to the earth, and can help others to travel along the same path to the same mount of attainment. This is the object of this Esoteric Movement: that man might know the purpose of God in the creation of man; that purpose of making man in his image, and after his likeness, and the methods whereby man may attain to that likeness and ultimate.

We regard ourselves here at the Fraternity not as light-bearers to the world, but simply as custodians of the written words to protect them, as far as possible, from being adulterated with error; and also as workers to see that the people receive these teachings; and our object in this editorial is to bring before the minds of our readers

the fact that but few of them have realized the true importance of this Work and these teachings to the people, and the part that these teachings are taking and are yet to take in the redemption of men, and eventually in the redemption of the whole world! For if this was fully realized we believe that all those who have received these teachings would take hold afresh and strive more diligently to attain to that ultimate that is before all those who follow the Christ in the Regeneration. Also we believe that if the importance of this Work could be realized that those who have received the teachings would not only make greater efforts on themselves, but they would put forth more effort to circulate the teachings and to see that they are placed in the hands of those who have not already received them.

THERE is a dearth of manuscript to carry on this magazine. For many years a few, faithful contributors have stood by the work and in all this time have not failed to give of their help; the others have dropped away. While this magazine is for a specific purpose, that of teaching the way of the Regeneration, it follows that all manuscript must necessarily be of a similar nature, yet a number of writers is good, for no two minds ever present the same truth in the same words, and different presentations of the truths that we endeavor to keep before the minds of the people will make it possible to reach all kinds of minds. We hope that hereafter more will make an effort to pass along to others the benefits they have received. In urging our readers to write we would remind them that even should their manuscript not be acceptable for publication, yet they themselves will be benefited by the effort to put their thoughts in orderly form. Manuscript to be acceptable for publication should not be of too great

length. Of course, it is understood that we reserve the right to accept or to decline any manuscript submitted to us.

So many of our subscribers have express an interest in the letters that we have been publishing from time to time, that we are adding four extra pages to this number of BIBLE REVIEW, in order to make space for more letters than usual.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Chicago, Ill.,	11.17 a. m.
Lorenzo Marquez,		Mobile, Ala.,	11.16 a. m.
East Africa,	7.18 p. m.	Memphis, Tenn.,	11.08 a. m.
Pretoria, S. Africa,	7.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Cape Town, S. Af.,	6.22 p. m.	Vicksburg, Miss.,	11.05 a. m.
London, England,	5.08 p. m.	Little Rock, Ark.,	10.59 a. m.
Liverpool, England,	5.04 p. m.	Minneapolis, Minn.	10.55 a. m.
Glasgow, Scotland,	5.01 p. m.	Des Moines, Iowa,	10.53 a. m.
Bangor, Maine,	12.33 p. m.	Topeka, Kan.,	10.45 a. m.
Boston, Mass.,	12.26 p. m.	Omaha, Neb.,	10.44 a. m.
Concord, N. H.,	12.22 p. m.	Austin, Texas,	10.39 a. m.
Montpelier, Vt.,	12.18 p. m.	Cheyenne, Wyo.,	10.09 a. m.
New Haven, Conn.,	12.17 p. m.	Denver, Colo.,	10 08 a. m.
New York, N. Y.,	12.12 p. m.	Sante Fe, N. M.,	10.04 a. m.
Philadelphia, Pa.,	12.07 p. m.	Salt Lake, Utah,	9.41 a. m.
Richmond, Va.,	11.58 a. m.	Helena, Mont.	9.40 a. m.
Wilmington, N. C.	11.56 a. m.	Prescott, Ariz.	9.38 a. m.
Wheeling, W. Va.,	11.46 a. m.	Carson City, Nev.,	9.10 a. m.
Columbia, S. C.,	11.44 a. m.	Seattle, Wash.,	8.58 a. m.
Columbus, Ohio,	11.36 a. m.	Portland, Ore.,	8.57 a. m.
Atlanta, Ga.,	11.31 a. m.	San Francisco, Cal.,	8.57 a. m.
Louisville, Ky.,	11.25 a. m.	Brisbane, Australia,	
Indianapolis, Ind.,	11.23 a. m.	(next day)	3.20 a. m.

Time of Cusp Transits

Washington, D. C., U. S. A. March, 1920.

Body	Enters	On			
		day	h.	m.	
☉	♈	1	0	15	p. m.
"	♉	3	3	33	p. m.
"	♊	5	8	46	p. m.
"	♋	8	5	3	a. m.
"	♌	10	4	28	p. m.
"	♍	13	5	17	a. m.
"	♎	15	4	50	p. m.
"	♏	18	1	16	a. m.
"	♐	20	6	35	a. m.
"	♑	22	9	50	a. m.
"	♒	24	0	18	p. m.
"	♓	26	2	54	p. m.
"	♈	28	6	13	p. m.
"	♉	30	10	41	p. m.
♄	♐	20	4	52	p. m.
♀	♑	5	0	26	p. m.
"	♒	24	11	40	a. m.
♅	♓	2	10	23	p. m.
"	♈	7	8	54	p. m.
"	♉	13	11	9	a. m.
"	♊	20	6	16	a. m.
"	♋	28	5	44	p. m.
On March 1st					
♂	is in	♐	7	23	31
♁	" "	♑	15	17	57
♂	" "	♒	8	21	40
♂	" "	♓	1	45	47

Time of Cusp Transits.

Washington, D. C., U. S. A. April, 1920.

Body	Enters	On day	h.	m.
☾	♌	2	5	52 a. m.
"	♍	4	1	27 p. m.
"	♎	7	0	34 a. m.
"	♏	9	1	17 p. m.
"	♐	12	1	23 a. m.
"	♑	14	10	41 a. m.
"	♒	16	4	21 p. m.
"	♓	18	7	0 p. m.
"	♈	20	8	7 p. m.
"	♉	22	9	15 p. m.
"	♊	24	11	42 p. m.
"	♋	27	4	14 a. m.
"	♌	29	11	11 a. m.

☼	♈	20	4	31 a. m.
♂	♈	19	4	18 a. m.
♀	♏	12	10	40 a. m.
♀	♐	7	9	26 p. m.
"	♑	18	6	5 p. m.
"	♒	28	9	28 p. m.

On April 1st.

♈	is in	♈	17°	45'	4"
♉	" "	♑	9	26	58
♊	" "	♏	2	5	47

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